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"LIBERTY, HOLINESS, LOVE."

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For the Register.

NATURAL THEOSOPHY. NO. X.

PRAYER. NATURALISM AND SUPERNATURALISM.

It is objected that if God do every thing through the medium of nature, this fact is a damper upon the spirit of prayer: that, on this ground, there can be no such thing as a direct and special answer to prayer. In removing this objection several considerations may be suggested.

1. The principal use of prayer is not to obtain the precise things for which our petitions are made. Prayer is a privilege, a mode of holding intercourse and communion with God. Its tendency is to rectify, to elevate, to spiritualize the mind; to render the man more humble, active and dutiful. In this way, all devout prayers are truly available.

'And praying breath is never spent in vain.'

Take, for instance, the case of the apostle Paul. He informs us that he prayed *thrice;* prayed very earnestly; that the trouble which he describes as being 'a thorn in the flesh' might be removed. It seems, however, that it was not removed. Yet his prayers were not unavailing. They were the means of obtaining for him, *patience* and *submission*, with which to bear his infirmities. Perhaps, the apostle had a bad elocution; a 'bodily presence, feeble; and a speech, contemptible.' And this may have grievously mortified him. But by means of prayer, he was led to entertain a different view. He witnessed the happy results of his labors.—His preaching produced impression. The cause of Christ made glorious advances. The apostle could not ascribe this great success to his own eloquence, but to the vital and heavenly power of *the doctrine*, preached by him. The honor, therefore, was due to another; even 'to the Author and Finisher of our faith.' This consideration satisfied the Apostle, and led him to make the cordial declaration; 'Most gladly, then, will I glory in my infirmities, that the power of Christ may rest on me.'

2. What greater causes would men have to expect special answers to prayer, provided God did not act *constitutionally;* through medium of Nature? Would God then act without rule and principle? Would He specially answer prayer, unless it were for the best? Do any of God's creatures know, better than God Himself, what He should do? Is it desirable that the responsibility of any event should be removed from God to a man? You pray, we will suppose, for the life of a dear child, sick unto death; and the child is restored in answer to your prayer. You thus become responsible to the world for the influence which that child may have upon it. And he may prove as great a pest and disgrace to mankind as was Judas, the traitor, and Alexander VI. Can it be justly considered one of the true uses of prayer to persuade God to alter His designs; to do things which He had not intended to do? In the hand of a man would not this be a dangerous and a hurtful power? Do you desire the possession of it yourself; or do you wish that other men should possess it?

3. Is it a correct rule by which to judge of the dutiful and acceptable character of a prayer, that it be *literally and specially answered?* By some christians, the affirmative to this question has been strenuously maintained. But when judged by this rule, what must have been the character of our Savior's prayer, in the garden of Gethsemane? 'Father, let this cup pass from me.' But the cup did not pass without being drunken by Him. Was it, then, a graceless prayer? Who will say it, or think it?—And do not pious christians, every day, pray for things which it is not the pleasure of God to bestow? Are these prayers, therefore, unholy and unacceptable?

We once attended a religious meeting, at which a note for prayers was handed in, containing the following words: 'A sister of this church desires their prayers for the conversion of an ungodly husband.' The minister, having read the request, proceeded to remark, 'that special and united prayers for a specific object, like that mentioned in the note, were doubtless proper, and might be certainly available. But that, in order that they be thus available, the desire should be that God would do the thing *for his own glory.*' What, then, was the sum and amount of the whole matter? Did it not imply that men might better know what things are for God's glory than He knows himself? and that He needs their promptings to do the works demanded by His own glory?

NATURALISM AND SUPERNATURALISM.

All men have ever holden both these doctrines. They have had a naturalism and a supernaturalism. But the line of distinction between them has been variously and confusedly drawn. With some individuals and people the supernatural department has been greater, perhaps, than the natural; while with others, the latter has been much greater than the former.—As a general rule, the supernatural department has been large; in a measure corresponding to the rudeness and ignorance of the people.—Among savages and barbarians, all eclipses, earthquakes, tempests, dark days, uncommon meteors, etc. are the productions of supernatural agency. And among the most enlightened and christian nations, severe droughts, destructive floods, unseasonable frosts, pestilential epidemics, the appearance of comets, and many other phenomena, have been, and still are regarded, by a great part of the people, as belonging to the supernatural department of divine providence. As a people advance in the career of enlightenment, the sphere of supernaturalism always diminishes. It is the progress of knowledge, which has stripped eclipses and comets of their ominous and fearful character: which has taken insanity, madness, epilepsy, and other diseases out of the hands of demons, and assigned them over to the hand of nature; which has nearly banished the belief of witchcraft and high conjuration from christian society; which has dwarfed the empire of that popular superstition which makes a thousand accidental occurrences, the omen and the oracle of the events of the forthcoming week, month, and year. The reign of the Sybils has nearly died out. The steady and onward tendency in Christian society now is, to the curtailment and diminution of the domain of supernaturalism. And how far may we expect that this tendency will proceed? Will naturalism finally gain the whole ground, and entirely dispossess its antagonist? In other words, what is the truth in regard to this thing? We do not assume the authority to decide. We hold that whatever God does, by His immediate agency, is supernatural; that the creation of the elements of the world, and of the universe, was stupendously *supernatural;* that the propulsive force which moves the earth and the planets in their orbits was supernatural; that the creation of the first generations of every vegetive and living thing, was supernatural. And we hold that God has interposed in the affairs of the world, since the creation of man, as often as has been requisite to bring the human race to their present condition of knowledge, virtue and holiness; and that He will continue to interpose supernaturally so far as is requisite to man's continued progress toward perfection. But we decline the belief that such interpositions are frequent.—We doubt whether there has been a single one for the last thousand years, and whether there will be another before the resurrection of the dead. We hold that man, in his rational and moral nature, possesses all the endowment necessary for constant progress toward the perfection for which his frail nature is competent; that no more supernaturalism is needful for the moral world than for the physical; that, by so much as supernaturalism may now be dispensed with, so much the more is God glorified in the works of creation; this work is illustrated as perfect, in proportion as it receives not, nor needs continued aids and amendments. 'I know that whatsoever God doeth it shall be forever; nothing can be taken from it, nothing added to it; and He doeth it, that men may have ground to trust, and adore Him.' Eccl. iii. 14.

We, by no means, *deny* the reality of supernatural influences. But we perceive not the proof of their frequent intervention; and there are, in nature, obviously *transcendental* tendencies. Hence, from the early ages of the world, there have existed the 'black arts' of magic, necromancy, conjuration, sorcery, divination, witchcraft, etc. And probably some philosophy lay at the bottom of them; some natural laws, never yet well explained or understood. And our modern 'mesmerism' may spring from the same source. With much of 'humbug,' there probably obtains some measure of natural science; some portion of recondite truth. Nature and knowledge have their mysteries, as well as imposture and ignorance.

[The following letter actually written, at the date, to a pupil in one of the Sunday Schools of this city, may possibly be of service beyond its first destination.]

BOSTON, July 6th, 1844.

DEAR R.:—The interest I feel in you as so lately a pupil in my Sunday School class, has led me to write you the following account of the lesson which occupied your class last Sunday.

The subject forms a part of the history of the Apostles, which, with a little help from imagination, may be readily brought before you.

SCENE, *a Prison. Time, Midnight. Two prisoners, who have been scourged with rods, are sitting with their feet in the stocks, and their bodies bruised all over with the blows. They are singing a hymn.*

The lesson was in the sixteenth chapter of Acts, from the nineteenth verse to the end, which contains the seizure and imprisonment of Paul and Silas by order of the Roman rulers at Philippi. This was a very hasty act of those magistrates, who, without any examination of the charges brought against them by their clamorous accusers, caused them to be stripped and beaten with rods, and to be thrown into prison. Paul was many times scourged. 'Thrice,' says he, 'was I beaten with rods.' This was the Roman manner of whipping criminals. 'Five times,' he says again,' received 1 of the Jews forty stripes save one,' that is, thirty-nine blows with the lash. That was the Jewish mode. But neither scourging, nor stoning, nor imprisonment, no forms of suffering, and no risks of life, could appal this brave man, and faithful servant of God, or make him 'abate one jot of heart or hope,' or turn a single step from the appointed course. In his travels, and voyages, and in all his manifold labors for Christ, the wilderness, the sea, the populous city, and the solitary place, all witnessed, in his spirit, a heroic courage and constancy, and a generous devotion to duty, such as passes all praise. And now the prison walls bear the like testimony; for his fellow-prisoners hear him and his companion cheering the sleepless night with the voice of sacred song. These enlivening strains were poured forth also in the ear of the Most High God, whose servants they were, and on whose support they now laid hold 'in the confidence of prayer.' Suffering the greatest injustice from men, they calmly trusted in God. Here is a lesson for you and I. It is this—that a religious mind may be cheerful under circumstances the most discouraging; that the cruelest treatment from men cannot destroy the hope of the blameless in the righteousness of Heaven; that a good conscience gives the firmest support in the hour of trouble. 'Light,' says the Scripture, 'is sown for the righteous, and gladness for the upright in heart.'

In this instance, indeed, the divine interposition was extraordinary. Hardly had the tranquil hymn of devotion ascended from the dungeon of the intrepid prisoners, when the hearts of their keepers were agitated with terror by the shock of an earthquake, which shook the walls of the prison to its foundations, and burst open the doors of the inner ward, into which a vain caution had placed their charge. All on a sudden the prisoners find themselves freed; and there is nothing to prevent their making an immediate escape, leaving the jailor to await the penalty. This penalty was a severe one; for in the former part of the history (Acts xii. 19) we are told that when Peter miraculously escaped from prison, Herod commanded the keepers to be put to death. The jailor, accordingly, is in the greatest distress. Now mark the contrast between his behavior and that of the Apostle in the time of trouble. The one quietly relied upon God, and waited patiently for his will to be done: the other, not having yet learned to look to Heaven when help is failing below, falls into despair, and is on the point of putting an end to his own life. But a reproving voice arrests his arm. Rebuking the suicidal act of this rash man, which, as a Roman, he might have been trained to think justifiable, and rebuking the despondence, which, as a heathen, he might have found to be unavoidable, Paul calls out to him from the inner prison, '*Do thyself no harm;* for we are all here.' Here again we may learn that it is wrong for us to injure ourselves by excesses of fear, of anger, or of any passion or appetite; and that is our duty, on the contrary, to restrain our violent feelings of every kind, and keep them all subjected to reason.

His first alarm being somewhat quieted by his seeing the prisoners yet staying, although they might have fled, the jailor's next thought is of that higher salvation, which he had doubtless heard the Apostles were preaching, and of which a confused idea blends itself with his fears for his personal safety, prompting him to ask, '*What shall I do to be saved.*' Paul, meeting the inquiry in its most important sense, replies, '*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*' 'Embrace the Christian religion, i. e. so as to obey it, and thou and all thy family shall attain salvation.' Then Paul, having been respectfully brought out of the inner ward, discourses to them all about the Savior, relating the story of his life, his mission from God, his miracles in proof of it, the nature of his teaching, his death on the cross, his triumphant resurrection, together with his future coming to judge the living and the dead: and the jailor and his family, believing in Jesus, as the Son of God, the Savior of the world, were baptized, as the servants of that divine Faith, which calls men to repentance and holiness, and promises forgiveness of sins and eternal life to every one by whom that call shall be obeyed. Here are more lessons for us. We see how Christianity may change the character entirely. It had transformed the prisoner, and now it transforms his keeper. The jailor at once shows himself an altered man. He is now as desirous to soften the rigor of his office, as he was before to enforce it. He busies himself in promoting the prisoners' comfort. He brings water to bathe their bruises, and sets before them such refreshment as his own house afforded, to which he brought them from the prison. He learned too, and so may we, that religion makes men happier as well as better. The jailor begins to experience the happiness of religion—to him a new kind of happiness, very different from that of the world. The lately desponding keeper says the narrative, 'rejoiced in God.' He shares that devout joy which before, so strangely to his ear, had broken in song from his wakeful prisoners' lips. And though still in danger of his life, expecting hourly to be called to reckon with the magistrates on account of the prisoners being at large, he begins to understand that the spirit may be free when the body is bound, when tortures have robbed it of all ease, and imminent perils threaten its safety; that there is a calmness within, which no violence from without can disturb; and that they who humbly trust in the friendship of God, may be happy, even when they have every thing to dread from the hatred and power of man!

Thus have I tried, Dear R. to impress your young mind, which I see to be capable of honorable and excellent things, one lesson from that Holy Book, whose counsels we should all observe, and whose instructions I hope you will make the guide of your youth, and so secure to yourself the inestimable blessings of the early wise.

Your affectionate teacher, S.

MASTER R. M.

For the Register.

BIBLE EXERCISE, ON GENESIS XXIV.

The 24th chapter of Genesis commences with a beautiful account of the measure which Abraham, in his old age, took to secure a wife for his only son Isaac, from the region of Mesopotamia, which was the land of his birth, and the dwelling place of his relations. In this important transaction he evinces, as heretofore, his fidelity to the commands of God, who had revealed to him that he was to become the head of a great nation, through which the revelations of the Almighty were to be made, and from which was to descend the Savior of the world. It was of course necessary for this purpose to keep the race of Abraham entirely distinct from the surrounding tribes, and for this reason Abraham does not permit his son to choose a wife from among his Canaanitish neighbors, nor even to visit Mesopotamia in person, and there make choice of a partner for life, lest he should be induced by the solicitations of his relatives, who would doubtless wish to retain her with them, to remain and dwell there. He therefore selects his trustworthy servant Eliezur to go in his stead. This person does not seem to have been considered in the light of a domestic, but rather as a steward or overseer of his master's affairs, and to have been, like Joseph in the family of Pharaoh, second in authority to Abraham.

But to proceed, in the words of a late Jewish historian, (Milman,) 'Abraham solemnly adjures his most faithful servant, whom he despatches on this matrimonial mission for his son, to discharge his embassy with fidelity. Having taken an oath to this effect he sets off with his camels, and arrives in safety near the old encampment of the tribe. At the usual place of meeting for travellers, the well, he encounters Rebecca, the beautiful daughter of Bethuel, the son of Abraham's brother Nahor. The courteous maiden assists him in watering his camels; her relations receive him with equal hospitality. The intelligence of Abraham's wealth, confirmed by the presents of gold and jewels which he produced, made them consent with alacrity to the betrothing of the damsel to the son of Abraham; and Isaac, when he hears the sound of the returning camels, beholds a fair maiden modestly veiled, whom he conducts to and puts in possession of the tent of his mother, Sarah, who had died but a short time before, and which belonged to the chief wife of the head of the tribe.'

We cannot but be struck with the religious faith and reliance upon God, which characterizes the whole of this beautiful and touching narrative—whether we consider the firmness of religious principle exhibited by Abraham in his unwillingness to permit his son to go himself into Mesopotamia, lest he should be induced to depart from the Divine will, by remaining there; or the devout application of Eliezur for Divine assistance in accomplishing his mission; or the devotional spirit of Isaac himself who, on the approach of the returning caravan, was found meditating alone in the fields 'at eventide.'

For the Register.

SENTIMENTALISM.

Neighbor A. is one of our best men. Scrupulously just in his dealings, he ever appears to watch with as much interest over the welfare of his neighbors as over his own. Not that he meddles or is officious, but he is ever ready to advise, to counsel, and to aid. Being just he is true. No man holds in such scorn all meanness and prevarication. He says exactly what he means and his word is as good as his bond.—Nor is any man more pure in his thoughts and language. Not a word does he speak and I believe not a thought does he think, of which he would be ashamed were it published to the world. But a higher praise than this is his; his is not a negative morality merely, but one of high aims; he strives to render himself perfect in all active virtues and in all sound knowledge. He is ever laboring to gain and to impart information, he ever aims to feel and to awake in others an enthusiasm for truth and virtue.

'Now is not neighbor A. a very fine man and a truly religious man?'

Hark ye. Neighbor A. has a son, who strictly obeys his father's commands, never wastes his father's property, always keeps as earnest a watch over his father's interests as over his own.

Nay, I have seen him run into the greatest perils, and to endure the greatest sufferings for his father's sake, saying that he is a pitiful fellow who will not willingly even die for his parents. 'Is not neighbor A.'s son then an obedient and loving son?'

No; he hates his father, and goes so far in it that he has not spoken to him for several years, although he daily meets him and as I said labors for his good. His obedience comes from his high notions of honor, which he thinks demands a son should serve his father even though he hate him.

Whether neighbor A. is a religious man or not, I know not for I have not seen his heart. But some men who have as much sentimental virtue as neigebor A., have as little piety as his son has of filial love,—they hate to think of God and have not spoken to him for many years.

Reader if your heart, now reproved you with with having been forgetful of God, if you have long been alien from him and have seldom spoken to him, delay not repentance, but this day, this hour if you can,—nay this moment, for thou canst,—confess to him your folly and sin in restraining prayer before him, and henceforward walk with him as a son in filial love; continually remember his presence, look up to him in confidence, in gratitude, in supplication. Heaven is found only in His presence.

E. N. P.

THE RAHWAY QUESTION.

We were pleased to notice the serious attempt made by one of our correspondents to clear away the obscurity resting upon the points, on which the inquirer in Rahway sought satisfaction by communicating with us. Without going into etymology or metaphysics, we shall now try to aid him a little in the pursuit of further light on the great subject of Faith. The questions may be resolved into one, viz: which of the various senses in which the term faith is used in the Scriptures, is the most important to one seeking acceptance and favor with God? For it is a small thing to be judged, in matters of opinion, by man's judgment; and our only responsibility, in the case, is, for the sake of truth and peace, on what we deem a fit occasion, to be willing, if we are able, to state the reasons for the faith which we conscientiously hold before God.

We simply propose to bring forward some of the current distinctions, and then refer the reader, interested in the subject, to some extracts which will follow them, from the masterly discourses of Newcome Cappe. In those discourses the whole import of faith is unfolded in a manner at once luminous, elevating, and highly scriptural; and after reading the passages which we shall insert, and which we suppose may be new to him, and we know not how many more, (for in these days we have more hearers than readers of sermons) our correspondent from Rahway need not be longer at a loss for a just conception of 'the Register's' view of faith in the most important sense, nor of the highest idea which Unitarian Christians generally attach to that greatly significant word.

We make the preliminary remark that although it is true that 'faith is founded on evidence,' if it go no farther; if it could remain a mere opinion, wholly inactive, it would indeed be faith in one sense, but not in that highest sense which filled the soul of the apostle with such sublimity of thought as 'touched his lips with fire.' It is chiefly to this signification of the word, viz., as a principle powerfully active on the believer's mind and life, and not as a creed to be held speculatively, to be professed, or to be propagated, that his animating eloquence, in connexion with this subject should be referred.

Belief, credit, creed, trust, faith. '*Belief, trust,* and *faith* have a religious application, which *credit* has not. *Belief* is simply an act of the understanding; *trust* and *faith* are active moving principles: *Faith* and *creed* are synonomous when taken for the thing trusted or believed; but they differ in this, that *faith* always has reference to the principle in the mind: *creed* only respects the thing that is the object of faith.' 'Faith,' says the apostle, 'is dead without works.' It is, therefore, essentially a practical principle.

Schleusner, in his Lexicon, gives not less than *thirteen* different meanings of the term, according to its various uses in the Scriptures. The first four are general, such as 1. *a fixed assent of the mind;*' 2. 'the *reception, knowledge* or *profession* of *Christianity;* 3. a '*general expression of the substance of evangelical doctrine, viewed objectively.*' The fifth definition regards faith *practically*:—5. '*Saving faith,* or *an earnest desire to learn, to promote, and to carry into practice the religion of Christ; obedience to the instruction of Jesus, united with a firm persuasion in the mind of the believer, of his personal interest in those benefits which the divine promises connect with the death of Christ.*' Among the examples under this signification are these; 'Being justified by faith, we have peace with God through our Lord Jesus Christ,' Rom. v. 1; and, 'I thank God through Jesus Christ for you all, that your faith is spoken of through the whole world,' Rom. i. 8. We proceed to extract from the first sermon of Cappe,

ON FAITH IN GENERAL, AND RELIGIOUS FAITH IN PARTICULAR.

Now Faith is the substance of things hoped for, and the evidence of things unseen. Heb. xi. 1.

Faith in general is any kind of persuasion, proceeding from testimony concerning anything whatever, that is not the immediate object of our own consciousness, or of our own senses. Whatever truths we hold upon the evidence of sense or consciousness, or by necessary consequences legitimately deduced, the truths we *know:* on the other hand, whatever truths we derive from any other source, be it from the relation of others, or by rational deductions from their dispositions, these truths we *believe.* The result of the former principles, is knowledge; the effect of the latter, faith. Religious knowledge is very seldom distinguished from religious faith; and for the ordinary purposes of life, in the regulation of our temper, and the direction of our conduct, there is no need of such distinctions. In fact the far greater and more interesting part of our religious principles is derived from faith; yet such is the degree of evidence resulting from the testimony of Christ and his Apostles, respecting those truths which we receive through them, that our faith in these approaches as near as may be unto knowledge.

Religious faith is properly that conviction concerning past, future, or unseen things, relating to God, his will, his counsels, or his providence, which is produced in us by the testimony of prophets whom he has sent and authorised.

This it is in respect to its nature and its origin; and in respect to its effects, the Apostle tells us, that 'it is the substance of things hoped for, the evidence of things unseen.' Though the version be somewhat obscure, yet the original is sufficiently perspicuous, but the terms of it are of such a nature, that without circumlocution it would have been impossible perhaps to have expressed the sense of the passage more perfectly than in the words of the text. It is not, however, so proper a philosophical definition of faith, as, according to the manner of this apostle, a rhetorical encomium on it. 'Faith,' says he, 'is that act of the mind, which makes things hoped for, *to be;* it is that principle which places things unseen in a clear, convincing, and affecting light. It gives to future things a reality in respect to us, which if we were devoid of this principle, however certain in themselves, they would not have.' And having said so much of faith, he goes on to enlarge his affirmation, and to amplify the excellence of his subject, by extending what he had already affirmed concerning the objects of hope, to whatever things which are not the objects of our senses, whether past, present or to come.

Faith is the great principle of the Christian life, for it is in every sense true, that the Christian walks by faith and not by sight; he is neither governed by the things of this present world, nor does he yet see all the things which are the objects of his principal attention, affection, and pursuit. The wise and good, under the patriarchal, and Jewish dispensations, walked by faith; and accordingly the apostle goes on to celebrate the faith of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and others; characters in preceding ages, whose virtues had adorned the times and dispensations under which they lived.

Even in the Gentile world, which had no other notion of invisible and future things, than what was derived from the light of nature, aided perhaps by the remains of primitive tradition, those who restrained their appetites and passions respecting sensible things and present interests, from a reverence of an unseen law-giver and observer of their conduct; from the fear of an invisible judge; from the hope that by this means heaven would be rendered propitious to them; however obscure, imperfect, or even unjust their ideas, either of the divine nature, providence, or of that future world might be; these persons notwithstanding, walked by faith.

Faith in Christ, is a firm persuasion that whatever he hath declared is true, and this is the great difference between the faith of Christians and the faith of others:—that the Faith of Christians, if it be founded on the word of God, and correspond to the truth as it is in Jesus, is more extensive, purer, and more lively; that it embraces a greater number of interesting and important truths, concerning unseen, past and future things; and that, although it must in some instances be attended with obscurity, because the objects it embraces are but in part revealed, yet that it is not in any instance debased with error; and also, that being supported by a much stronger evidence, it is naturally more productive of all good fruit, and is a steadier, as well as more active principle of conduct.

Faith changes the fugitive and visionary nature of things unseen, whether past, present or to come, into something more fixed and more substantial: it transports us back into the past, and interests us in the events of a thousand ages that had elapsed before we were called into being. It gives us to behold that important moment, when the Lord spake and it was done; when he commanded, and all things stood fast; and fills our souls with those delightful sentiments of wonder, reverence, and love that would have seized them, had we been present when this glorious universe, at his command, burst into existence; when the morning stars sang together, and the first born son of God shouted aloud for joy. Faith displays before our eyes the secret government of God, and shows us how uncontrollable he is, how wise, how just, and how kind in all his dispensations, whether of the natural, the civil, or the moral world. Faith sets before us that most consolatory and delightful scene, the great and good Father of all continually superintending all his works, watching over every creature he has made, interested even for the falling sparrow, and counteth the very hairs of the human head!

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Faith introduces us into the fields of Bethlehem, opens our ears unto the angels' anthem, and displays before us all the wonderful events that accompanied the birth of this prince of peace. By faith we are present at the gracious words that proceeded out of his mouth; we hear the divine discourses that he addressed unto the multitude, and are admitted to that more intimate communion that he held with his immediate disciples. By faith we behold the sick reviving at his touch, the lame leaping at his word; the blind gazing with astonishment at that powerful friend by whom they regained their sight; and the dead rising from their graves to bless the abolisher of death. By faith we see him tried, condemned, and crucified; dying, in the exercise of the divinest virtue, a malefactor's death upon the cross. By faith we see him sleeping in the tomb, rising from the dead according to his own prediction, satisfying the doubts of his disciples and ascending in their presence, as he said he should do, to his Father and their Father, his God and their God.

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Trough faith we may even now enjoy that happy day, when by the power of the Gospel, peace, and truth, and virtue prevailing throughout the world, shall spread their blessed influences from one end of the earth to the other. By faith we anticipate the glorious period when the great destroyer Death, himself shall be destroyed. Through faith we can already feel somewhat of that extatic triumph that will seize us, when waking from the bed of death, we shall behold the face of God in righteousness, and at length be satisfied with his perfect likeness.'

Although we have given such copious extracts from the discourse, we do not like to leave it without adding a few sentences from the practical application at the conclusion.

'Such,' he goes on, 'are the forepast scenes that faith brings back to us; such are the invisible transactions that faith discovers to us; such are the great futurities that it places in a distinct and striking view.

Let us then use the privileges that we praise; while we bless him for those clear discoveries and overpowering evidences that have so well defined, and so firmly fixed, our conceptions of invisible and future things, let us live as they ought to live, who know that they came out of the hands of God, that they are the subjects of his government, and are going hence to his tribunal.'

PEACE—NO. II.

One cavil at the peace principle we should despatch in the outset; an objection not to the cause, but to the form—not to the core, but the bark of our tree.

'We belong to the Christian Church.—say many, and therefore peace-men by a blood-bought pledge. By a public profession of the Gospel of Universal Love, we renounce all enmities and war-fares: more than this, man should not ask, God cannot have.' Now, peace never wages war with the church. Thankful for whatever countenance that may give to the 'forlorn hope' of humanity, where its finger of scorn is pointed, the Apostle of Universal Brotherhood will carry up his appeal to Him who said, 'Blessed are the peace-makers;' where the white robes of the Bride of Christ, are stained with human gore, will meekly but courageously warn it of its mis-doing and pray for the cure of its 'short insanity.' Unlike other reforms, ours will not denounce those who refuse their participation, nor return the scorn of the skeptic with kindred scorn. Where its truths are advanced under other names, so far from any envy at those who walk not with us, while they cast out devils, it is devoutly grateful to God and quickened anew to its holy work.

But, the pretence that Christianity is now, or for ages has been, received as a proclamation of peace, we wholly deny. Neither Christian ministers nor Christian nations believe generally in overcoming evil with good.' Nay: except the society of the Quakers, and a bright light now and then shining upon a dark and stormy sea, you find, throughout society, a frozen silence, a dead apathy, an iron-hearted scorn of this divine truth. With the presentation of a few obvious facts to prove the faithlessness of the general church to the peace doctrines of its Great Master, the purpose of the present essay is accomplished.

In the early ages of the church it was indeed all we could ask of a peace society. The words of the primitive disciple were, 'I am a Christian, I cannot fight—it is not lawful for a servant of Christ for any earthly consideration to bear arms—we, who once were slayer's of one another, do *not* now fight against our enemies—the followers of Jesus know no longer how to fight.'

And only when Christianity herself became polluted, only when luxurious Constantine wooed the lowly virgin to his side, invoking her power to aid his trembling arm, her pomp to grace his sumptuous festival, did the cross become the banner of war, the watch-word of bloodshed, the ensign of oppression, devastation and woe. And, while Gibbon remarks of the early Christians it was impossible for them to assume the character of soldiers, the same sign which Constantine boasted to have seen in the heavens, the same which has been unfurled over the pirate and the slave ships, which has waved over the bloody inquisition, in mockery of agonies worse than death, has floated heavily over unnumbered fields of fearful carnage.

In the middle ages we know, mail was worn often beneath the priestly cassock and the disciples of Him, who said, 'they that take the sword shall perish by the sword,' were found at the head of military establishments, exchanging the altar vessels for the tools of human butchery, as proficient, notable, devoted in the front of the murderous host, as when uplifting the sanctuary hosts before awe-struck crowds.

But, so is it to-day. Poland was devastated by Russia, not in the name of Moloch, but of the 'Blessed Trinity.' Hardly have ever the French and British fleets poured death into one another, sending, as Nelson said, 'so many souls to hell;' but the chaplains on each side have been praying the Heavenly Father to pour out more and more blood. Our own colony of Liberia has proclaimed that Gospel, which was to evangelize Africa, in the bones of slaughtered natives around its walls. Our West Point is never without its clergy, that, even the first consecration to licensed murder may lay this flattering unction to its soul. Would that its present priest, instead of sounding abroad half forgotten doctrines of prelatical power, would boldly proclaim the original, unchangeable and everlasting Gospel of Peace!

But, I know not where to turn to escape 'confirmations strong as proof of Holy Writ,' that, the present church needs to be brought back to the lofty platform on which Christ and his apostles stood—needs to be converted to her primitive faith on this subject, as much as the world which her anointed opiates have soothed to a guilty repose. LADD.

THE FINAL VICTORY.

The following editorial remarks from the London Inquirer of July 20, will announce to our readers the final success of a measure of the progress of which we have kept them informed, and will acquaint them with its bearings upon the interests of our friends abroad.

At length, all doubt is at an end respecting the DISSENTERS' CHAPELS BILL. The prey has been snatched from the spoiler, and the justice and liberal feeling of the Legislature have secured us in the peaceable possession of the religious foundations which had descended to us from our forefathers, with the same unfettered freedom of opinion and independence of all human creeds, which they designed to establish, and which we have ever claimed and excercised. It is a great and important triumph which has been achieved.

The mere property question is by no means the most important part—yet even that is far from being unimportant. The principle of endowments we have often said that we disapprove. We do not believe that our religious body would have been really injured by their loss. It might have been greatly benefitted by such a trial, and whilst regretting the inconvenience occasioned to individuals, and denouncing the injustice of giving to others what is ours, we should have felt no alarms respecting the consequences.—But, probably, most of our religious foundations consist only of a place of worship, accompanied or not by a burying-ground and school-rooms.—Our people are naturally attached to the particular places—something of the kind is absolutely required. Such a provision for posterity is altogether unobjectionable, and it would have been hard indeed for us, who within a few years have spent so much in repairing and renewing the buildings that had descended to us, and around which so many hallowed associations clustered, to have left them to strangers, and to have been called upon for a new and large expenditure in providing substitutes for them.—From the apprehension of this hardship we are now freed. No opponent and vilifier of the doctrines taught within those walls shall bid us quit the temples in which we have worshipped the God of our fathers, to which we have gone up with kindred and friends to keep holyday, and where our minds have been imbued with the love of truth and the spirit of intellectual freedom. The graves of those we have revered and loved shall not be delivered into the keeping of strangers: nor must we ask permission of the stranger to bury our dead near to kindred dust. All this is reasonably gratifying and satisfactory to us.

And yet we say that this is the least part of our victory. A great step has been made in advance towards that entire religious freedom and equality which we steadily pursue and confidently anticipate. The legislature of our country has followed up its act of abolishing penal statutes against heresy, by a recognition of the principle, that those who have all along claimed the right to modify opinions according to their progressive convictions, may exercise that right without being punished with loss of property for their real or supposed deviations from the doctrines of their predecessors; that the creeds or supposed personal opinions of those who established a religious foundation have no legal force, excepting so far as they themselves have shown by some deed or instrument that they intended to establish those opinions, conceiving themselves entitled, and designing to avail themselves of that power to bind their successors, and to make approbation of their creeds the test of fitness to enjoy their endowments. It may be much questioned, whether society will always submit to men clogging their own beneficent acts with pernicious conditions, and retaining an evil influence long after their departure from the world; but it is no small thing now to have obtained a recognition of liberty for those who choose to be free, and a legislative sanction for the holding of religious property by those who are reputed heretics, notwithstanding any changes that their opinions may be suspected to have undergone in the lapse of years.

Our most active and most interested opponents in this business profess to hold with us, that men of all possible forms of religious belief are entitled, as a matter of right, openly to profess and defend their opinions, and to establish for their support or propagation whatever endowments they think proper, with the full enjoyment of legislative protection, and entire freedom from injury or persecution; but they first assume that the property we hold was contributed by orthodox persons, for the express purpose of supporting orthodox opinions, and thus they maintain that any change in the purpose for which it is employed is necessarily fraudulent; and that other parties, though not coming in by succession from the original founders, who hold their opinions, become thereby entitled to turn out their regular successors. We need not say that the first assumption is false; but supposing it true, the absurdities arising from the principle of insisting on minute compliance with the terms of ancient endowments are so unbearable, that the principle has been openly abandoned in numerous instances, and those who hold by regular succession, without the use of any fraud to obtain or keep possession, are so naturally regarded as the rightful holders, that it is no wonder that the legislature, dwelling on the evils of extensive changes of property, should adopt the principle of prescription.

If the true test is exact agreement of the holders with the opinions of the founders, it is at once clear that no such thing is to be had; and if deviation be at all admitted, the question is only how far, and whether any limits ought to be prescribed.

The worthy founders of our religious endowments held, no doubt, many opinions on subjects connected with religion, which we, in these times, should think very strange and unreasonable; but they would suit the Independents at least as little as they would us; and it is likewise true that the Independents themselves would find it difficult to reconcile their present opinions with those of the founders of their own churches. If then we had been secured in possession of the property existing in our denomination, even without exception of the cases in which peculiar sentiments are specifically introduced, we believe no more would have been done than could be well justified, and that the funds would be disposed of more according to the views of the donors, than they would be after a change of hands; but where the mention of doctrinal sentiments is expressly avoided, there can be no doubt on the subject. The attempt to deprive us is an infringement on our just rights and liberties, and the measure now passed, which recognises for the first time the non-subscribing principle, and that of development and progress in opinions, is an important advance in legislation in the direction of religious freedom, which we hail with joy and exultation.

Another great cause for satisfaction is the opportunity which has been afforded to our public men of all parties for the expression of liberal and enlightened sentiments, and the proof that has been given that those sentiments are extensively diffused. It is now plain enough, that the adoption of Unitarian sentiments, though it may be deemed by many an error, is no longer considered as odious, destructive, and abominable. The absurd prejudices which have prevailed on the subject are disappearing, and the discussions in Parliament on this occasion must have done something to weaken their influence. But a little time ago, and it might have been supposed, though we never gave in to that opinion, that the prejudice against Unitarianism had greatly increased of late years, and that our position was peculiarly discouraging.

Now it must be acknowledged by all that the public feeling was never more favorable to us. We account it an advantage that the nature of our opinions has become much better known. We acknowledge that even in some quarters where we could have little expected it, we have been treated with justice and candor, and we feel that the attention directed to us is an opportunity for our making some fresh efforts to promote our views—an invitation to explain our principles, and the grounds on which we maintain them—which we cannot neglect without being justly accused of apathy and indifference.

We indulge no feelings of triumph over our opponents. We think they have been greatly mistaken in their course, and we rejoice that they have been thwarted in their purpose. We hope that ere long they will rejoice themselves. They have unintentionally done us a very great service, by converting into an important public question a measure for our relief which would otherwise have attracted little attention, and thus causing much greater numbers to become acquainted with our position and claims. The temper manifested by many of them both also, been creditable, but we trust it will

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away. We believe they will find that the Bill which they have so fiercely resisted is a security to themselves as well as to us, and that when they cease to covet their neighbor's goods they will have no cause to complain of it.

We perceive that plans are in progress for commemorating the change in our condition, which we shall notice when they are sufficiently matured.

We are happy in being no longer obliged to occupy a large share of our columns with one subject at the risk of its becoming tedious to many readers; but we flatter ourselves that during the progress of this measure the utility of our paper must have been peculiarly felt, and that it will therefore have contributed to establish our claim to the confidence and support of the Unitarian public.

CHRISTIAN REGISTER.

BOSTON, AUGUST 31, 1844.

First Page.—On our first page the reader will find articles under the following heads viz: *Prayer*, *Naturalism* and *Supernaturalism—Sentimentalism—the Rahway questions relative to Faith—A Letter to a Sunday School pupil in this city.*

MISSIONARY EFFORTS.

'The Committee of Ten, appointed at the annual meeting of the larger Committee who have charge of the work of collecting and distributing funds for missionary and other kindred objects, as mentioned in our last number, have issued a Circular in which they invite attention and contributions from our churches. Having succeeded the first year in raising the sum of $ 10,000, they hope the present year to obtain a much larger amount. According to instructions given them to employ one or more Agents 'to visit our Societies for the purpose of interesting them in missions, of collecting money, of procuring theological students, and of making public, information on these subjects,' they have appointed Mr. George G. Channing, 'Missionary Agent for the present year.'

The Circular referred to above in the extract we have made from the head of 'Religious Intelligence' in the Christian Examiner, has been published, as will be remembered, in a former number of this paper. We refer to it now for the purpose of noting two things which in our opinion mark a decided progress in the cause of missions; by which we mean the propagation of the Gospel, in the form in which we receive it, for the benefit of 'every creature,' but especially for those who, being from distance, or dissent, or from any other cause destitute of the institutions of the Gospel, or out of the scope of its influence as ministered in repugnant forms around them, must have religion in the form in which we and our children have been enlightened and blessed by it, or not in any.

SYSTEM.

The two particulars which we approve are, first, the progress towards more system in conducting the missionary effort, evinced by the appointment of a Missionary Board, and the choice of an agent; and secondly, the prominence likely to be given to Preaching as the great instrument of missionary success, shown in the specification of one of the duties of that officer, 'to interest our Societies in the procuring of Theological students;' and in the recent establishment of a Theological School at Meadville, Penn., the effect of which will be to cover the ripe fields of the West with the reapers for which they wait.

PREACHING.

The *Preacher*, we contend, is the great *Propagator of Religion*. The Tract is admirably suited to a limited end. It may prepare the way for the preached word. It may confirm the impression made by the living voice. It may go into solitary places where the living voice may not shed the dews of instruction. The Tract, in fine, may be in part a substitute for the preacher; but the substitute is second to the principal; and we repeat, that as the means of the reviving of Christianity in desert regions, as well as of its flourishing where it has long been rooted, the *preaching* of the Gospel is chiefly to be relied upon. It was the original means, under God, by which the Gospel was disseminated. It was divinely ordained so to be, because, naturally, in religion, legislation, education, and indeed all subjects, *oral instruction* is the most effectual means of conviction and persuasion. It has been successful since. If it published our religion at its advent, so did it give it a new impulse forward at the reformation. Luther was a preacher. And 'great,' in his time, 'was the company' of Protestant Ministers who, with a freedom and boldness like his, 'appealed to the reason and feelings of men,' as they 'devoted themselves to the labor of explaining the Word of God, and applying it to spiritual improvement.' 'How shall they hear without a preacher? and how shall they preach *except they be sent?*'

SYMPATHY.

By system I mean the encouragement given to preachers to enter the field, not only by the proper compensation regularly provided, but also from the sympathy of the body, by whom, under Providence, they are sent. They should be sent in all senses of the word, that is, it should cost them nothing to reach and return from their stations, or to pass from one station to another. Besides this, they should never want evidence, that '*that they are highly esteemed for their work's sake.* Encouragement is needed from the denomination at large. Apparently there are remains of a prejudice against cherishing an Evangelical Missionary spirit, on the supposition that it would expose us to the charge of sectarianism or party zeal. But it is forgotten that our distinguishing principle of union tends to exclude that corrupt mixture, as much as it favors all that is pure and devoted (and that, in every denomination, has always been the largest measure) in missionary action. How did the 'Christian connexion' (Unitarian) who, in an astonishingly short period from their origin, numbered 75,000 communicants,—how did this prosperous Christian body accomplish their great evangelical work? By sectarian zeal, or by the missionary spirit? Surely by the latter—by a zeal to preach the Gospel—the message from God by Jesus Christ to a sinful world—in the divine simplicity with which the Bible always reveals it to those who may seek it there, and receive it thence in unrestricted freedom. The Gospel was thus by them preached far and wide; and far and wide it was heard. But then they were tried and impeded by no dispiriting coldness in brethren of their own household of faith. On the contrary, their labors were watched with interest, publicly reported, and animated by sympathy. It is not sectarian preaching, of our sect, or any other, that the en[illegible] friends of the West and of the world are waiting and that he[illegible] is religion—religion in a more rational, simple, free, charitable, devotional, consoling and practical form—waiting, because to thousands if it come not soon in this form, it will not come at all before 'the night cometh.' Had the American Unitarian Association raised funds at their last annual meeting for ten new permanent missionary stations, for the ten preachers who might first offer to take them in charge, those preachers would have been found; and not one of them would have been the hireling of a sect. Did they leave home, or the study, with any feelings of that kind yet unsubdued, they would become divested of them when they should reach the field of their labors, provided they should remain long enough in one place to understand the state of things requiring their presence. It is not in man, renewed by the Spirit, not to be moved in the manner the great Shepherd was moved at the sight of the sheep scattered abroad as without a shepherd, when he looks round upon the unequivocal signs of forgetfulness of God, and neglect of his word, and indifference to his service, and feels that there the revival of an interest in religion and the restoration of its power, depends upon his own active love of God and of souls! Unitarian Christians—Christians of every name, such is the Christian missionary, such is every good minister of Jesus Christ. Help them in their work; and esteem them very highly in love for that blessed work's sake.

SOUTH SEA ISLANDS.

In a late London paper, the Daily Advertiser finds an account of a recent outrage committed by the natives of the Maryee island, on a ship's crew, the greater part of whom were massacred, which concludes in these terms, viz: 'Five fine ships during the last two years have been thus captured and destroyed, and the crews murdered by the savage barbarians of the South Sea Islands.'

'Does not this shew the inability of the vaunted missionary efforts made of late years in that distant quarter of the globe? Are not such facts to be received as indicative of the hopeless nature of the missionary enterprise, a few cases only excepted, where circumstances have favored success?' Such conclusions, we think, should not be hastily admitted. For, if all the record of the last twenty years were before us, it might be seen that the occurrence is not inconsistent with opposite inferences; proving rather what difficulties have been overcome where Christianity and civilization have triumphed, and what moral deserts remain to stimulate the zeal which has already carried these blessings to the uttermost seas.

The following statement is worthy of note, on the favorable side of the question.

A remarkable Fact. The Missionary Herald for June, contains a brief report of a speech made by Commodore Jones, of the United States Navy, to a great meeting of the natives of the Sandwich Islands. He complimented them on the system of education established among them, and stated the following remarkable fact, highly creditable both to them and the American missionaries, under whose auspices so much good had been accomplished: 'At Monterey de California, there are several English and Americans, intermarried with descendants of the old Spaniards; and they have children growing up around them. On my inquiry as to their schools and means of education, judge of my surprise when the answer was: 'Oh, we have to send them to the Sandwich Islands to be educated; there they have good schools, here we have none!'

Have the Missionaries to the South Sea Islands labored in vain?

We give, in answer, the apparently candid conclusions of a geographer of established reputation, as follows:

'Recent voyagers differ in their opinions as to the benefits which these islands (those of New Zealand,) in common with the rest of those of the South Seas, derive from the various religious missionaries who are stationed upon them. Captains Beechey and Kotzebue, and Mr. Earle, accuse these persons of teaching nothing but asceticism; and the last attributes the progress of the natives of New Zealand in civilization, to the whalers who touch there. When we consider the nature of the education which this class of mariners receive, Mr. Earle's really seems to be a bold opinion. The interesting works of Mr. Nicholas, Colonel Cruise, Messrs. Tyerman and Bennet, and Mr. Stewart, present a different and (we should think) a truer picture of the labors of these isolated and pious men.'

We add a few lines, in the form of a summary, relative to the improved state of the Polynesian Islands.

"The Missionaries have obtained a predominant influence in the principal groups. Messrs. Tyerman and Bennet, in their parting address, say, 'In things both spiritual and temporal, the people, from the highest to the lowest, look to you for counsel, for instruction, for example.' * * * Still the missionaries candidly admit, that much is yet wanting, both as to Christian knowledge and conduct. * * Yet on the whole it seems undeniable that the grossest superstitions have been demolished, that human victims no longer bleed, that infanticide has ceased, and that public decorum is generally observed.'

The above applies to Otaheite and the Sandwich Islands especially, and it is generally allowed that

'Missionary influence undoubtedly tends, on the whole, to advance the progress of civilization. Schools have been established, in which a considerable proportion of the population has learned to read; churches have been erected; a printing press has been for some years in operation: several school-books, and a great part of the bible have been printed in the language of the natives; the useful arts have been introduced, and a gradual improvement in the manners and morals of the people has taken place.'

To such facts, taken from the best authorities, we may add that the progress these islanders have already made is likely to be advanced, not only by the established missionary system, but by the intercourse kept up in the regular commercial lines of Europe and the United States. The route from Britain to her Australian settlements by Cape Horn, touches the Society Islands; and the Sandwich Islands are situated in the route of the whale fishery in the Northern Pacific, and in that of the fur trade from North West America to China.

TAUNTON FESTIVAL.

It has been a custom for many years with the Unitarian Society at Taunton, to have an Annual Sunday School Festival in connexion with the members of the congregation. In former years, it has been held frequently at the house of the Pastor, or in the church, or at both, and sometimes elsewhere; but always, wherever held, they have been seasons of fond anticipation and remembrance by the young, and of actual and abundant enjoyment and improvement to all. As an evidence of their usefulness, it might be mentioned that this School, commencing with a very limited number, has gradually been increased, until it is now one of our largest and best, numbering, at least, two hundred; and these social gatherings have done not a little to enlarge their borders, and to bind the teachers, pupils, and parents together into one sympathising bond of pleasant brotherhood.

On Wednesday last they assembled in the forenoon at their large and beautiful church on the green, and walked in quiet procession under the direction of Mr. Ellis, their Superintendent, to a delightful grove, just without the precincts of the village. The day was spent pleasantly together: the table, which was arrayed in the form of a cross, was bountifully supplied, and after a blessing had been invoked by Rev. Mr. Harrington, of the new society at Albany, was partaken of in perfect order, and with a becoming gratitude. Subsequently, the whole company were assembled in another part of the grove, where the usual religious exercises took place. Prayer was offered by their youthful pastor, Rev. C. H. Brigham; Hymns were sung by a select choir, in a superior style, and with good effect: and addresses were made to the children by Mr. Pray, of Boston; to the parents by Mr. Geo. G. Channing, of Boston; to the teachers by Rev. Mr. Harrington; and to all, at the close, in a very interesting manner, by Rev. Mr. Brigham. The scene was one of delightful interest; and we have seldom, if ever, been present on an occasion of the kind, when we could more truly say, 'It is good for us all to be here."

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THE CHRISTIAN EXAMINER FOR SEPTEMBER.

The September number of this periodical has duly made its appearance, of which we hasten to give timely notice.

Art. 1. Of this article, entitled 'Tendencies of Modern Philosophy,' we give the design in the author's own words: 'It has been our object,' he says, 'in this rapid survey of the position of modern thought, not to show every influence that is at work—this is impossible,—but to point out certain tendencies in the active minds of the day which seem to be leading to the same result."

Art. 2d. The second article is a well-prepared and interesting notice of a new work by Edward Tagart, of London, entitled 'Sketches of the Swiss, and characters of the leading Reformers of the Sixteenth Century.'

Art. 3d. consists of two Sonnets; in comparing the beauty to be found in both, we give the preference to the former.

Art. 4th. was delivered last May before the ministers of the Berry street Conference, and constituted the Annual Address. The subject is the 'Alleged Defects of Unitarian Preaching.' These alleged defects are distinctly stated, and treated with a discrimination, directness and fidelity which dispose the reader to congratulate the author upon the choice of a subject that he has showed himself so well able to manage profitably.

Art. 5th. is on 'The Apocalypse.' Whatever may be thought of the particular view the writer takes of this dark book, his disquisition may be recommended as setting aside much that is unsatisfactory in the old interpretations of it, and as containing a very beautiful application of its mysterious fore-shadowings and gorgeous imagery.

Art. 6th. The next article, on a 'Memoir of William Taylor,' the friend of Southey, and the father of English periodical criticism, as he has been called, will be read with the interest which will always attend an entertaining subject judiciously set forth.

Art. 7th is a worthy and pleasing tribute to the memory of the Rev. Isaac Allen, of which we give a specimen in the following picture of a village pastor, which we take from it.

'In addition to his strong good sense, Mr. Allen had great goodness of heart. It was this that formed the tie which nothing but death severed, between him and his people. Having no domestic relations, they constituted his own larger household. He was the familiar and welcome friend in all the families of his parishioners. Through the long years of his ministry he had been present and taken part in the formation of most of them, and their whole history of weal and wo was written on the pages of his memory. Year by year he had walked side by side with the fathers and mothers, and could call all the children by name.—He was acquainted with their worldly condition, and rejoiced in their worldly prosperity, but seldom would he leave them without giving utterance to some maxim, and suggesting some well meant caution which would aid them in their spiritual well-being; and if it was sometimes bluntly given, it was kindly meant and kindly received. And when the Sabbath came round, in tones of affection, and in language quaint from its familiarity, and with illustrations striking through their very homeliness, he would repeat his admonitions; and when, as he often did, he dropped his notes, and gave free utterance to his thoughts, he was always impressive and sometimes eloquent.'

Art. 8th on the 'Religious Education of the Young,' we like, as containing, in good set terms, much sound thought and practical good sense.

Art. 9th. Next, the pages of this number are ornamented with a paraphrase in verse on 'David's Lamentation over Saul and Jonathan,' which constitutes Article 9th.

Art. 10th is an able notice of two recent publications on the Religious Denominations of the United States,' in which the gross misrepresentations of Unitarianism in this country are duly exposed.

Art. 11th. Those who love to study human life in poetic paraphrase, we invite to the perusal of the imaginative and scholar-like article, numbered XI., on 'Primeval Words—Orphic.'

Art. 12th. The many readers of Livermore's Commentaries, the subject of the 12th article, will testify to the abundant favor which the reviewer says has attended the reception of those works, and will rejoice with him in the announciation he makes, that 'we may expect in due time from the same pen a Commentary on the remaining books of the New Testament.'

Art. 13th. We have no space for an extended account of the very interesting article on the 'Moravian Brethren,' which comes last, with the form and spirit of which we are well pleased. We quote for our own provocation to good works, the concluding sentences of the writer, which follows his reference to the purity of motive and Christian simplicity of these brethren, and their zeal in the cause of Missions:—

'With more extensive means than they, how little have we of their spirit! What facilities and opportunities are multiplied around us!—Never was a louder call, or a wider field for missionary enterprise. Never were more important interests suspended on human determinations. Shall countless multitudes of our countrymen be unaffected by the truths, unsolaced by the consolations of the Gospel? Or shall the truth in its purity sanctify the affections, enlighten the minds, and bless the lives of the millions of the American people! Let others civilize and evangelize the foreign heathen? It is a glorious, a godlike work. It is ours to evangelize heathens at home; to preach the Gospel to hearts grown callous amid the vices of civilized life; to break up the crust of indifference which has grown over the souls of those who have been baptized into the name of Jesus; to overcome the latent scepticism engendered by unremitting devotion to wealth, ambition, and sensuality. Those who shall consecrate themselves to this enterprise in the spirit of the Moravian Brethren, will erect for themselves an imperishable memorial, in the gratitude of mankind. Nay, their names will be written in heaven, their record will be on high.'

HUMAN SACRIFICES IN INDIA.

The success which has been met with in abolishing the cruelties of Indan superstition, such as the sacrifice of infants to the Ganges, and the practice of Suttee burning, or the sacrifice of widows on the funeral pile of their husbands, effectually prevented, (as is said by Hugh Murray in his Encyclopedia of Geography,) the former, by order of the Marquess of Wellesley, and the latter, by the authority of Lord William Bentinck in 1829, should encourage an unwearied perseverance in such gratifying efforts of humanity as are recorded in the extract which follows, from the *Madras Athenæum*. April 30:

"A correspondent at Berhampore, whose letter is dated April 19th, supplies a few facts of a most cheering nature relative to the Khoonds. It is very gratifying to learn that the labors of Capt. Macpherson have been crowned with complete success. During the present year he has obtained the surrender of a hundred and forty victims in the Ganjam Khoond region, exclusively in the Goomsoor Mulliahs. The proper season for these inhuman exhibitions having passed, without the slightest tendency to a single sacrifice, it is concluded that the abominable practice has been absolutely relinquished within the above limits. Too much praise cannot be bestowed upon the Political Agent, through whose incessant and able exertions this triumph of mercy has been effected."

NEW NORTH SOCIETY.

This ancient Society, with their own Sunday School, accompanied by many of the pupils of the Sunday School and Society of the Second Church, by invitation passed a day together on Thursday of last week on the beautiful grounds of Robert Bacon Esq., in Medford. The day was commenced with religious exercises in the Grove. The hymns were read by Rev. Mr. Smith the Junior Pastor, and sung by the pupils of the School and others; the prayer was offered by Rev. Dr. Parkman the Senior Pastor, followed by brief remarks from himself and the Superintendent. The weather was exceedingly fine throughout the day, and every moment was improved by young and old, six or seven hundred in number, in temperate and innocent recreations. In the after part of the day, all having been assembled and seated on the side of a hill, overshadowed by some of the noblest specimens of the forest, amid the quiet and harmonies of nature, appropriate hymns were sung, and addresses made by the Senior Pastor, by Mr. Bond of the Divinity School Cambridge, and Superintendent of the New North School, by Mr. McIntyre also of the Divinity School, and by other invited guests. On returning at night by the Lowell Rail Road in the same pleasant manner they had gone, there was but one expression, and that of unmingled satisfaction in the pleasures and exercises of the day. A united vote of thanks was passed to Mr. Bacon for the generous offer and use of his beautiful grounds, and the hospitality and kindness extended to them by himself and all his household. G.

The following notice by a Presbyterian editor, of the works of so high an authority on the Episcopal side, as Hooker, contains an enlarged sentiment of such wide application in practice, as to be worthy of repetition here. We do not know that the writer would have been any the less ready to express it, were not the immediate occasion for its exercise such as to exhibit the adverse position of the arbitrary Laud and the 'judicious,' or more moderate, 'Hooker,' relative to the exclusive pretensions of high Episcopacy, in a manner interesting to those who resist the Episcopal claim.'

Hooker's Works. We have received from the press of Appleton & Co. 'the works of that learned and judicious divine Mr. Richard Hooker, with an account of his life and death, by Isaac Walton, arranged by the Rev. John Keble, M. A., late fellow of Oriel College, Oxford, Professor of Poetry.'

These celebrated works are published by Appleton in two very handsome 8vo. volumes, and at this day when so much attention is so justly bestowed upon the Episcopal controversy, it is well for every intelligent student of the subject to be possessed of the writings of Hooker, and read them carefully. It is not the part of a wise man to take the views of opponents from the writings of men on his own side, but he will examine them for himself, and become thoroughly acquainted with the arguments which he has to meet. Besides, the diversity of sentiment between 'the judicious Hooker' and the divines of the Laud school in the Church of England, on the divine right of Bishops, has always rendered his writings of peculiar interest to those who resist the Episcopal claim. [N. Y. Observer.

Hint on Pulpit Oratory. The orator before the Alumni on Tuesday presented an example of the difference between the speaker and the mere reader of a public discourse. He indeed continually referred to the manuscript before him, but was so much the master of its contents, as to give his manner the advantage of nearly all the effect of extemporaneous delivery.

THE MEETING OF THE ALUMNI OF CAMBRIDGE.

On Tuesday, the day appointed for the delivery of an address before this Society by the Hon. Judge White of Salem, Mass., a large assemblage of past graduates saw the shades of Harvard animated by their meeting. After the preliminary business the Alumni went, in procession, arranged in classes, from 1781 to 1844, from Gore Hall to the Church, where they listened for an hour and a half with unexhausted interest to a discourse from the respected orator of the day, above named, in favor of which we can hardly venture to say all we feel. He spoke upon the pleasures and benefits of the Alumni thus associated for the honor and service of their Alma Mater, in a strain worthy the occasion, beautifully appropriate, and rich with the spoils of time and with the stores of sentiment and wisdom at the command of scholarship and experience, ripened by honorable years. We were particularly impressed with that portion, laudatory of the large and comprehensive principles of the University charter, and the services of those who first conceived them, and labored to carry them out; as well as with that in which the residence of students in Universities under the immediate discipline of the instructors (as at present) was preferred to the opposite system to which some late writers abroad appear to incline;—at the same time recommending the improving of that discipline by the mixture of more of parental interest on the part of the instructors, and, instead of a resort to a more rigorous code and to severer penalties,—a more sympathising, conciliatory and familiar intercourse with their pupils.

We trust the public will soon be able to see for themselves how amply and eloquently these and other leading ideas in the discourse were developed and illustrated by the speaker.

Judge Story, who presided at the dinner-table, (in the place of the Ex-President, J. Q. Adams absent on account of the feeble state of his health) having opened the way by an appropriate and feeling reference to the past, the lost, and the absent, invited expressions of sentiment from the company, by which the peculiar interest of the day was sustained in a variety of moving and enlivening addresses, in which the president, Dr. Scoresby of England, Dr. Pierce, Judge Davis, Timothy Walker Esq. of Cincinnati, Ohio, Dr. Bigelow, Hon. J. Quincy Jun., and Hon. L. Salstonstall (how many more we are not informed) most happily participated.

COMMENCEMENT AT HARVARD UNIVERSITY.

Day of expectation! Day of reminiscence! But we call to mind what we are doing—filling up a newspaper column—and drop poetry. The occasion, the place and the spectacle, however, were worthy to inspire it. The fruit of four years of collegiate life is to be crowned with the annual honors. The presiding head and dignified guardians of the time honored institution—the venerated instructors of early years—the filial *alumni* and other friends of science and literature gathered around them—the youth entrusted to their charge—the departing portion of these about to unite in their last exercises before leaving the seats of study for the world of action—the families whose names they bear, and who rejoice to see them honored—the throng of the intelligent, the gentle and refined, which the various interest of the day draws together:—all this presents a scene which none who for a while enter into the spirit of it can contemplate with indifference. We are happy to have seen—from being present at the greater part of the performances, that there was so much favorably responding to that interest—so much to gratify parental hopes and friendly sympathies—so much of future promise in early promises fulfilled to encourage the friends of learning, of liberty, and of religion, as well as to sustain the just pride with which it becomes all to cherish our ancient and venerable university.

Obvious improvement in style and elocution is the general remark with which we were about to finish; but it is no more than justice to add, that, with ease, force, and animation in speaking—noble conception or tender feeling of the subject—correct sentiment and genuine enthusiasm united to energetic or touching expression—with one or more of these fine qualities we were frequently struck, from the 'Disquisition on Respect for Custom and Habit in Social Changes,' which was the first of the performance we heard, to 'Harvest Celebrations in Different Countries,' which was the last.

PROSPECTUS OF THE MEADVILLE THEOLOGICAL SCHOOL.

Notice has been given in several periodicals, of the Unitarian and Christian denominations, of a Theological School, to be commenced on the first day of October next, at Meadville, Pennsylvania. This was at first intended to be a private school. As a single individual, however, would find it difficult to do justice to all the branches which ought to be taught in a Theological School, and as the number of students promise to be sufficiently large to demand greater means of instruction, it has been thought proper regularly and publicly to organize the school, by constituting a board of professors, and a Visiting Committee. The Professors will be Rev. R. P. Stebbins now of Leominster, Mass., Rev. G. W. Hosmer of Buffalo N. Y., and Rev. F. Huidekoper, of Meadville.

A prospectus of the school will be issued in form, as soon as possible, with the names not only of the Professors, but also of the Visiting Committee. Meanwhile it has been deemed desirable, as the day for opening the school is not far distant to issue the present preliminary Prospectus.

The course of study will embrace History, and explanation of the Old and New Testament, Systematic Theology, Evidences of Natural and Revealed Religion, Composition and Delivery of sermons, Mental and Moral Philosophy, Pastoral Care, Ecclesiastical History, Greek and Hebrew Languages.

Studies auxiliary to Theological education will receive their due share of attention. Students who wish to improve their knowledge of Latin Grammar, will be aided as much as the time of the Professors will permit.

A full course of study will last three years, but students will be admitted for a shorter period. The requisites for admission are *a moderate English education, and satisfactory testimonials of a good moral character.* Students, however, who may have the opportunity are urged to prepare themselves by a good, classical education. No charge will be made for tuition, and students will be furnished with the necessary text books free of expense. A well selected library of some hundred volumes will be connected with the school, in addition to which students will have access to three private libraries, containing in the aggregate about 2000 volumes.

August 23, 1844.

SALEM—LADIES' FAIR.

We referred last week to the Fair, to be held at Salem on Thursday next, for the benefit of destitute Unitarian churches.

We have received a catalogue of the articles offered for sale. It presents a great variety.—The Fair is under the direction of sixteen ladies, Managers, and Mrs. Leverett Saltonstall, as President.

Besides the great variety of beautiful articles for sale, a table of fine fruits and flowers of the season, will occupy the centre of the Hall.

Commissions from persons interested, but unable to be present, are respectfully solicited, and will be attended to.

☞ Doors will be opened at 10 o'clock, A. M. Price of admission 12 1-2 cts. Admission to the collation 37 1-2 cts.

The Hall will be open the afternoon previous, from 2 to 6 o'clock for the exhibition of articles. Admittance one dollar.

Should the weather be unfavorable, the sale will be postponed until the first fair day.

CORRESPONDENCE.

Belvidere, Ill., Aug. 16, 1844.

Messrs. Editors:—I have just returned from a missionary tour to St. Louis, Iowa Territory, and the southern portion of this state, and knowing the deep interest which many of your readers take in whatever concerns the prosperity of our cause in the West, I have determined upon writing you.

Having decided to give my pupils six weeks vacation in order to enable me to make this excursion and if possible benefit my health, which has for some time been extremely feeble, I left Belvidere in an open wagon upon my way to Geneva. I arrived about 11 in the evening, after a fatiguing journey, and quite exhausted from the effects of the heat, from which the interminable and shadeless prairies offered no protection. The next day being the Sabbath, I preached both morning and afternoon, and enjoyed much pleasant converse with our friends in regard to the state and condition of the Society. The following Monday brother Conant and myself rode to Ottawa, and from thence, taking a boat, we proceded amid most lovely scenery to St. Louis. The high, frowning bluffs, the majestic rocks, and ever and anon the smiling prairie afforded a scene of never ending pleasure.

Having arrived at St. Louis, we found that Rev. Mr. Gray had but just left, upon his way to Quincy, (Ill.,) and it was at once decided that Mr. Conant should go directly to Quincy, while I remained over Sunday in order to supply the pulpit which would otherwise be left vacant through the absence of Mr. Elliot. I wish I could give our Eastern friends a fair picture of the state of our cause in St. Louis. It would show how much may be accomplished by earnest and devoted effort, and might stimulate those who are now looking coldly on, to hopeful exertion. Here is a large and highly united Society, zealous in every good word and work, which need fear comparison with no Eastern Society in respect to zeal and devotion. There is now connected with the Society two Sabbath Schools, supplied with faithful teachers; a school for the free education of the poor; and it is proposed to establish a ministry at large in the city. Their pastor has a firm hold upon the affections of his people and must be happy in the thought of his wide-spread usefulness. Upon the Sabbath I addressed each of the Sunday schools, preached twice, and left upon Monday highly delighted with my visit. I mention these facts in regard to this Society, in order to inspire the hearts of our Eastern brethren to yet greater exertion to extend our faith, by contemplating the success with which effort has here been crowned.

My journey up the Mississippi would have been yet more delightful had not a feeling of sadness been mingled with my enjoyment, when I reflected that the swollen river derives much of its present grandeur from that flood of waters which has caused so much sorrow and destitution. The effects of this overflow are sadly apparent; and years of toil will not restore to comfort those whose houses have been ruined and crops laid waste. At Quincy I rejoined brother Conant, and passed a delightful afternoon with him and Rev. Mr. Gray, and Rev. Mr. Moore. The visit of Mr. Gray to the West, will long be remembered with satisfaction, and has cheered many hearts. He left Quincy upon the day of my arrival. Meetings were held in brother Moore's Church three times for two successive Sabbaths, and upon Monday, Wednesday and Friday evenings. Here too, the cause is prospering, and is gradually but surely gaining ground. brother Moore is exerting an extensive influence for good throughout the neighboring country.

We next proceeded to Warsaw, where three days were passed. Brother Conant and myself each preached upon a week day evening. The people however, were too much engrossed with Mormon troubles to make us deem it advisable to remain over the Sabbath. Here is a point which will soon demand the attention of the friends of liberal Christianity; and a strong, efficient Society can be easily gathered. They will need a house of worship, as we were obliged to hold our meetings in a log cabin; but they will exert *themselves* as well as ask aid for its erection. The people of Warsaw have been greatly misrepresented in regard to Mormon difficulties. Mr. Moore has been eminently successful in spreading a knowledge of our views in this place.

From Warsaw we went to Nauvoo, and passed two days at the Nauvoo mansion, kept by Mrs. Smith, the wife of Joseph Smith, the founder of Mormonism, I certainly never heard an equal amount of the novel and the absurd, as was uttered during those two days. Still, while I believe the leaders vicious deceivers, I found many sincere and worthy people in the place, and nowhere have I received more polite attention. I saw and conversed with a large number of their elders and chief men, and became more and more amazed that any could believe their absurdities. The erection of the Temple at Nauvoo continues without cessation; and unwearied are their efforts to complete the structure. How much is it to be regretted that so much zeal and effort cannot be expended in a better cause. Many give nearly their all, and those having nought else, give the labor of their hands for the erection of this temple of delusion; while, among us, those who hold a rational and liberal faith oftimes refuse a pittance for the extension of truth, or give but grudgingly a mite from their abundance. Several of the Mormons invited Bro. Conant or myself to preach, and though we did not deem it expedient to accept, we could not avoid contrasting this course, with that of more Othodox sects, who do all in their power to prevent the Unitarians from obtaining a hearing. Smith has left four children, three of whom are boys remarkably keen, shrewd and intelligent. If the oldest play an insignificant part on the stage of Mormonism, it will not be for the want of the requisite talent and shrewdness to fill his father's station. He is now scarce twelve, yet is bright, ready, and very fond of reading. I left Nauvoo more and more determined to labor for the spread of a simple, rational faith, stripped of mystery.

We stopped at Burlington, in Iowa territory, for about half an hour; but those of our faith being mostly absent, did not remain to preach. This place is well known to our Eastern friends as the home of several Unitarians. Gladly would they once more hear the heralds of liberal Christianity. At Bloomington, in Iowa territory, I remained over the Sabbath, while Bro. Conant proceeded to Rock Island, and there preached. He has labored with the well known perseverance and fidelity, and by the preached word, by conversation, and the distribution of tracts, has done much to enlighten those ignorant of our vices, and to remove the prejudices of the bigoted. No more faithful laborer can be found in the vineyard. We proceeded from Rock Island safely upon our journey homeward, and having arrived at Belvidere, Bro. Conant again preached to a crowded audience.

I look upon this journey with satisfaction and pleasure, as not having been wholly in vain.—Many cases could be named, where those who at first avowed much hostility to Unitarians, after sending our tracts and conversing in regard to our views, acknowledged a material alteration in opinions, and expressed an intention to examine the grounds of their own faith yet more narrowly. We have distributed those silent but persuasive preachers, our tracts at many places where the boat stopped but for a few minutes, and have sown the good seed broadcast in the hope that much of it will take root in good and honest hearts. I believe that only suitable efforts need be made, and our cause must prosper throughout the Western valley.

Respectfully yours,

Arthur B. Fuller.

For the Register.

FAMILIAR REFLECTIONS.

Perhaps it is well, that men forget each day the thoughts and acts of past time. Could one bring in review before him all the opinions he has honestly held, all the likes and dislikes he has most faithfully felt and diligently encouraged, he might well be inclined to say—"Who can show us any good!" There seems to be a provision, that we shall forget the past, that we may not be discouraged concerning the future. The complaints that I have around me every day, that our country is going to ruin because of faithless politicians, and the cries of exultation by this or that party, as the principles of either appear to lead the public mind, remind me of this. Every day many of us change our views, and with the same zeal, which inspired us to

"Climb up to walls and battlements,
To see great Pompey pass,"

do we also throw up our caps for Cæsar in his turn. Yesterday we were of this faction, to-day of that, and to-morrow perhaps will see us of another. Yet, who would charge us with inconstancy! we saw good reasons for the change of to-day, we shall see good reason for to-morrow's. Does any one attempt to prove us faithless to our own selves! Why, we have the most convincing evidence, that not we, but the times have changed.

I remember, when a scholar at the Mason street school, that engine No. 9, was the very first in the city, and I took as much pride in boasting of its powers, as I did afterwards, when a Latin school-boy, eulogising No. 7, and yet I knew as much of fire engines and the principles upon which they were built, as many a stump-speaker does of the principles of Government, he is praising or abusing, and no more.

Our people, the whole of them, have an intense desire for excitement. It is this, which collects crowds at a horse race, or a regatta, or leads them to bet, on which of the aspirants will reach the top of a greased pole, or conquer in the sack race. It is the same thing which keeps up, year after year the enthusiasm of party, and makes each believe, that the change we advocate will be for the better. Every time we are disappointed; and again we begin, with the same certainty of success, certain that change must come, and that it will be for the better.—Much wiser should we be to wait patiently, like the little boy I saw the other day, following an engine to the fire, with all the noise and importance of six years, who, tired of the journey, cried out to his companion, "Well, there's no use in hurrying." There happened to be nothing but a false alarm, and he was saved a long run. There are a great many false alarms, everywhere and every day, and we should do well to stop and consider the causes, and the best means of curing our real and fancied evils too, without hurrying.

The cause, why every year we are making a change—why we are never satisfied with what we are, and with whom we are served, we much mistake. Else, why this continued busile about elections; why do we every day find fault with those who by our own voices are put in power! Where lies the fault but with ourselves? Political leaders, political parties, the crimes and virtues of public men are just what we chose to make them. As we hold out inducements to be honest, so shall we find men ready to meet us; if we forget our own duty, and sacrifice real honesty and honorable principles for mere partizan victory, we ought not to complain, if we are led by those we shall afterwards find fault with. Every politician is one of us, exposed to the same influences, taught with and by us, and if we have not truth and virtue to guide us, can we expect it of him? By no means. Not upon this party or that, willingly led by this or that man, who goes forward as he is pushed, only seeming to lead, depends our prosperity.—We must ourselves have a firmly based religious principle, upon which alone can either public or private virtue rest. It is then, that to be radical, a change must be made. Unless upon religion virtue can have no fonndation; without religious principle one man cannot stand, and certainly the whole cannot. C. E. B.

NEW PUBLICATIONS.

The Sixteenth Annual Report of the Sunday School Society, with an abstract of the Addresses at the Public Annual Meeting, 29th May, 1844. Boston: Samuel G. Simpkins; 1844.

The Sunday School Society was established in 1827, and has published every year since, an Annual Report, of which this is the sixteenth. The whole series, as we think, embodies a large amount of practical and valuable kpowledge on that most difficult of all subjects, the spiritual culture of the young.

There are two modes of preparing such a report; the one, as in this case, by extracts, expressing the opinions of others, whether they agree with, or whether they differ from those of the Secretary, and from each other; and the second mode is, to write an independent essay, affirming those principles which are believed to be true, and supporting and illustrating them by cogent arguments and undeniable facts. The latter would present an harmonious and consistent plan of instruction, and if done with ability, would be a work of authority, and of great usefulness. Such a report, or a series of such reports from the present Secretary, (Rev. R. C. Waterston,) who has given much attention to the subject of moral and religious culture, would be of great value to all our Sunday Schools.—The present one, however, is of the former

character, and has some advantages over the other firm. It is not speculative or theoretical; but embodies the opinions of many correspondents, those who have been engaged the largest and the most earnestly in the work of Sunday School instruction, on various topics of the highest interest, and expressed as the result of their experience. There may be a difference of opinion as to the value of some of these suggestions, but no teacher or Superintendent will rise from their perusal without having his mind stirred, and his heart moved to a consideration of the means which are yet to be used for the improvement of all our Sunday Schools. We commend particularly the remarks of Rev. Mr. Muzzy on pages 5, 6 and 7; those of Rev. Mr. Harrington on pages 9, 10 and 11; and those of a Superintendent on pages 16, 17 and 18.

The Secretary remarks, 'Before closing, we would only add that, while by positive statistics, from the prisons and courts of our land, crime is declared to have decreased within the past year in proportion to the increase of population, —a fact almost unparalelled in the history of the world, and which may well prove inspiring to every lover of his race,—still there is darkness to be enlightened, and evil to be overcome. And whether we would listen to those who would disorganise society, and overturn its most hallowed institutions, or observe the scenes which at times disgrace even the council-chambers of our nation, or hear the shouts of popular disorder, breaking the stillness of midnight, while the sky glares with the flames of churches and dwellings kindled by the ruthless hand of the incendiary, while human blood flows before the violence of insane mobs,—we must acknowledge that the *work of the Christian is not yet over;* that the time has not come when we can safely close the doors of the Sunday School. Our liberties are based upon religion, and upon *that* must the welfare of the Republic depend.

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There is an appeal, as from God, calling upon Christians to be faithful, and there is no more quiet or unobtrusive, yet important sphere, than the Sunday School, to aid the usefulness of which is the grand purpose we would keep in view.' L.

The life of Rev. John Wesley, M. A., by John Whitehead, M. D. Boston: Published by J. McLeish. Sold at No. 24 Cornhill.

This is the title of a work recently published in this city, under the direction of Mr. McLeish, a Methodist clergyman, of this vicinity. It is the first American edition. It is re-printed without variation from Dr. Whitehead's London edition, and without note or comment. And the copy from which it is re-printed, is with one exception, the only one known to be in existence.

The work contains the life both of Charles and John Wesley; two volumes in one. They were brothers, and their history is considered substantially a history of Methodism for the first half century of its existence. Mr. McLeish considers this the only "Life of the Wesleys that can claim the merit of strict truth and impartiality."

The work is recommended to the notice of all who would learn the history of the Methodists, a sect whose increase has been wonderful, outnumbering as it now does any other in our country, and which for other reasons intimately connected with the moral interests of mankind, has a claim on the respect of all christian people.

John and Charles Wesley, whose lives are here given, entertained different views on the subject of Episcopacy.

"I firmly believe," says John Wesley, that, "I am a scriptural *Episcopus*, as much as any man in England, or in Europe; for the uninterrupted succession I know to be a fable, which no man ever did or can prove."

Several interesting letters passed between John and Charles, on this particular subject, which will be read with satisfaction by all who take an interest in the religious literature of the day.

Devotions of the Deaf and Dumb. *Reprinted from the last London Edition.* Boston: William Crosby & Co. 1843.

The first volume of the Monthly Miscellany contains a notice of this interesting little work by the Rev. Dr. H. Ware, Jun., from which we take what follows:

"This is the title of a small volume of devotional pieces, which we have looked at with great interest. As the production of those unfortunate beings who are cut off from the usual methods of intercourse with their fellows, it excites curiosity and wonder from its peculiar use of language; and still more as disclosing to us the free workings of minds which are little affected by the conventional methods of thought and expression. We are accordingly much struck by this originality and freshness which mark these exercises. They are new forms of the devotional sentiments, they are new expressions of the religious mind; and as such they are suited to excite and kindle other minds."

Moral Library. 8 vols. now ready under this title, which is true but indefinite, T. H. Carter & Co., are publishing 'a collection of moral stories of standard excellence, partly original, and partly selected from various writers who have turned their attention to the method of interesting and benefitting the young.' This is an excellent design, and so far as we have seen it is judiciously conducted. Nothing is more wanted than good books for the young, thoroughly *good* books. Of these we never have enough, and we are glad these publishers are exerting themselves to add to the number. They are sending forth moral and useful stories, in a uniform and neat dress, and a strong binding—not the least merit in this day of showy but feeble cover. Some of the stories have been published before, as 'The Well-bred Boy,' 'Well-bred Girl,' 'Arthur's Story Book, &c.

Phi Beta Kappa. This society held its anniversary at Cambridge on Thursday. The oration was by Rev. Geo. Putnam, of Roxbury, and the Poem by W. W. Story, Esq. of Boston. The Poem we did not hear. The Oration we heard and listened to with thrilling interest and great delight. The leading idea of the oration was, that virtue is indispensable to the highest success of genius; that its aspirations to the highest literary and intellectual eminence could never be realized except in union with, and based upon moral culture and a pure and elevated character.

Its sentiments met a hearty response, apparently, in every breast. Their truth, at least, must have been acknowledged, even by those—if any such were there—who felt in their own case, the applicability of his burning words of rebuke. The oration will unquestionably be published.

SUNDAY SCHOOL EXCURSIONS.

These, if nearly over for the season, are of such recent date, that it may not be out of place to indulge a few thoughts upon the peculiar gratification they afford to the sojourner in cities. It is a pleasure not easily understood by the constant resident in the country, even when he admits the full effect of novelty to one who, like the writer, had actually passed a whole year without going into the fields and woods. It may be one of those parts of experience rather to be felt than told, but yet it is an obviously great though apparently a very simple pleasure, for one who has not for a year left the city to turn his eyes from unvarying brick and stone, to the diversified verdure and bloom of nature; to see and breathe free from smoke and dust; to inhale the pure air of the open country instead of the effluvia of streets; in short, to partake again the

'the boundless store
Of charms which nature to her votary yields.'

It is pleasant to leave behind the hum of men, the din of business, the rattle of wheels, and the thunder of machinery, and listen without interruption to the whispering breeze, and to all the melody of the warbling woodlands. It is pleasant to see for one's self that the operations of nature are going on in their constant regularity, and that the labors of the husbandman are advancing, under the prospering blessing of Heaven, to their reward. It is pleasant to see for one's self, by the mown grass, the waving corn, the creeping vine, the new shaped fruit, that the 'summer's ardent strength' is carrying forward all that at the joyous harvest will constitute the anticipated stores of another winter. One who sees all this is grateful that all the delight which rural sences impart is no longer to him an act of faith—a pleasure of the imagination built upon testimony.

Besides, and here comes in a distant class of pleasures—who can look upon the luxuriant growth of cultivated nature without thinking of the unchanging source of all the beauty and blessings of the year—the Creator, of his goodness to men, as men, of his mercy to men, as sinners; and 'mercy, encouraging thought!' what is mercy in action but that power so peculiarly divine, which brings 'good out of evil, and better thence again, and better still, in infinite progression!' A glance at the revived wastes and unexhausted fruitfulness of nature under the unwearied care of that universal Father, who is 'kind even to the unthankful and the evil,' who 'causes his sun to rise on the evil and the good, and sendeth rain upon the just and the unjust,' may add to the gladness of sight and fancy, the equally rational but better joys of reason and faith—of mingled gratitude and hope—gratitude for mercies undeserved till now unremembered, hope for the most degraded among the thankless, and the most depressed among the poor and the afflicted;—gratitude that we may humbly look above for forgiveness, and hope that we may rise to the divine elevation of forgiving others, even as we, through Christ have been forgiven.

DOMESTIC MISSIONS.

The undersigned Treasurer of the fund for Domestic Missionary and other purposes acknowledges the following contributions for the second financial year.

By Mr. Geo. Callender from Rev. Mr. Coolidge's Society, Boston.	$600 00
By Mr. Richard Ward, from the ladies of Rev. Mr. Putnam's Society, Roxbury.	1942 00
By Mr. Joseph Eustis, from Rev. Mr. Huntington's Society, Boston	300 00
By Henry B. Rogers, Esq., from a gentleman of this city.	50 00
From Henry B. Rogers, Esq.	50 00
By Rev. Mr. Brigham, from his Society in Taunton.	43 82
By Rev. Mr. Hall from 1st Cong. Society in Providence,	80,00
By do. from Westminster Society in Providence,	65,00
By Mr. Caleb Gill Jr. from the Sunday School connected with Rev. Mr. Lunt's Society, Quincy,	10,00
By Mr. Geo. G. Channing, from the Society in East Abington,	7,02
By Rev. E. S. Gannett from a Lady,	20,00
By Mr. Geo. G. Channing, from Rev. Mr. Wilson's Society, Grafton,	22,43
	$3190,27

Stephen Fairbanks, Treasury,
Corner of Milk & Kilby Streets.

CHURCH MUSIC.

Those interested in sacred music will find a gentle reproof which may be somewhere profitable, in the following encomium upon the style of singing in the church in Winter Street, to which it gives us pleasure to direct attention.

CHURCH MUSIC: THE TWO CHOIRS.

It was our privilege, a few Sabbaths ago, to join in the worship of God with the congregation in Boston of which the Rev. Mr. Rogers is pastor. The music in that church is conducted by *Lowell Mason*, and we wish to speak of the unfeigned and exalted pleasure which we derived from listening to the praise which was offered on the occasion to which we refer. The reputation of Mr. Mason is so well established as a teacher of Sacred Music that nothing we can say will affect it; nor do we now allude to it with any other design than to make a suggestion, which we hope may be useful to other choirs.

The peculiar pleasure which we enjoyed seemed to be derived from the fact that the singing was a simple, easy and harmonious exercise of a number of serious individuals engaged in a solemn but delightful work. The music came like a gentle breeze, loaded with melody, wafting the sweetest sounds to the ear; and the hearer, instead of being attracted to the display of the singers and the power of the instrument, was subdued or elevated according to the nature of the words employed in praise. The *softness* of the music was the feature that most impressed us. There seemed to be no effort, not the slightest attempt to make *a noise*, but an appropriate, intelligible and melodious utterance of the hymns, with only such force as was needful to express the emotions which the language was designed to convey.

It was our misery, a few Sabbaths ago, to hear the praise of God attempted by a very different choir; one that was innocent of all lessons from Lowell Mason, or any other teacher who ever had one rational view of the true end and aim of church music. The choir went at their task as at a day's work to be done by the job, and each to see which could do the job the quickest and make the most noise about it.

Nor is this the only choir, by many, that we have had the pain to hear, where the amount of noise appears to be the guage of excellence in this part of divine worship. And in many choirs that have made considerable proficiency in the science of sacred music, there is a lamentable want of taste on this very point. They strain their voices out of all reason, and instead of singing naturally so as to make the exercise easy and pleasant to them as well as to the hearer, they scream at the very top of their powers, to the injury of their own lungs, and to the, all but mortal, annoyance of the peaceable portion of the people.

Probably some may think these are two extreme cases, and that while there are few of the Lowell Mason choirs, so there are few of the screaching order. But we know there are many of both classes. And while there are not a few who have cultivated sacred music with great success, we are confident that the single fault, *the excess of sound*, is the radical difficulty in many of our churches. And what renders reformation next to hopeless is, that those who are perhaps the most in fault on this very point, will be the last to know it, and will flatter themselves that they belong to that other class, whose music it is bliss to hear. [New York Observer.

OBITUARY.

MRS. SARAH C. WARD.

The Marietta Intelligencer of the 8th inst. contains the following melancholy notice, which we read with deep sympathy for the afflicted family.

Died—On Sunday morning, the 4th instant, Mrs. Sarah C. Ward, consort of Nahum Ward, Esq., aged 48 years.

For the past fifteen years, Mrs. W. has suffered under severe and almost daily spasmodic affections,—but with great christian forbearance, resignation, and calmness; she set her house in order, waiting the coming of her Lord. At length her Savior has called her from this world of affliction, pain and sorrow, to the realms of eternal bliss; there in company with the blessed made perfect, to chant praises to God in the love of Christ.

Her departure was with ease and great sweetness, leaving her family, relations, and numerous friends to mourn her loss.

Pure Soft Water. We are glad to notice that the question of the introduction of pure soft water into our city, an amount sufficient for the present and prospective wants of the inhabitants, is again agitated in the public papers, and is under consideration by the city authorities. A report of a Committee of inquiry on the subject, was recently submitted by the Mayor to the City Council. It is their opinion that Long Pond, in the town of Natic is the only sufficient source from which a supply may be brought. The distance from Boston State House is about 20 miles. The elevation of the Pond, which covers an area of about six hundred acres, is 223 and an half feet above low water at Boston. The amount of water is estimated to be sufficient to supply 28 and an half gallons daily to each individual of 250,000 inhabitants. The whater, though not so pure as that of Jamaica or Spot Ponds, is purer than that introduced into any other city of our Union, or into London or Paris. The contemplated reservoir would be at Congress-hill, about four and an half miles from Boston State House.

It being manifest that further inquiries should be made before any important steps were taken by the City Council, the following orders were passed:

Ordered, That three commissioners be appointed, who shall, with as little delay as possible, report the best mode and the expense of bringing the water of Long Pond into the city.

Ordered, That the joint special committee on the introduction of "pure soft water" into the city, be and they are hereby authorthorised to appoint three commissioners to report on the introduction of the water from Long Pond, and to fix their compensation.

Peace Sermon. On the 11th inst. Rev. Jason Whitman of Portland, preached a sermon before the Washington Light Infantry,—on a visit to that city,—and the Portland Light Infantry, who performed escort duty. The text was Isaiah ii: 4.—"They shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It was a practical discourse, and written with Mr. Whitman's usual force and directness.

Long Island Railroad. A day line of travelling has been established between New York and Boston, over the Long Island Railroad, and in connection with the Stonington and Norwich Railroads.

The arrangement now is to carry passengers from Boston, via. Norwich and Long Island on Mondays, Wednesday and Fridays, and via. Stonington and Long Island on Tuesdays, Thursdays and Saturdays Passengers from New York go by the way of Norwich on the days when passengers from Boston go via. Stongington; and by the way of Stonington on the other days.

The first trip through was made on Friday 9th inst. when passengers via. Stonington, arrived in Boston in about ten hours from New York. To New York, via. Norwich, they were eleven and a half hours in going through.

Extension of Liberia Colony.—It has been proposed to extend the Colony at Liberia, by a purchase of adjoining territory, at a cost of $20,000. A late colonization meeting was held at Richmond Va., at which it was resolved by those present to raise $1000 of it.

Daguerreotype. We refer our readers to the card of Mr. Bennet. His Daguerreotype Miniature Rooms are of 109 Washington Street (up one flight of stairs.) We have seen several of his miniatures, of our friends and acquaintances which are perfect likenesses, and his terms, we believe are the same as those of others in the same line.

Death of Col. Wm. L. Stone. We deeply regret to announce the death of our friend and brother editor, William L. Stone, of the New York Commercial Advertiser. He died at Saratoga, after a lingering and painful illness, in the 52d year of his age, leaving a wife and one child. Col. Stone has filled a wide space in the public eye, and has had great influence in forming public opinion.

* * * * *

For more than twenty years he has filled the editorial chair of a Journal that was established by that extraordinary lexicographer, Noah Webster, and it is no slight credit to his talents, that this Journal, which has always stood high, has, under his labors, increased in circulation and in repute.

In addition to the assiduous labors of an editor, Col. Stone found time to devote much of his attention to literature. Within a few years past he has published several works, among which we recollect the history of Anti-Masonry, and an account of the imposter Mathias; a work in relation to the Valley of Wyoming; the life of Brant, and at his death he was engaged in writing the life of Sir William Johnson. These writings, particularly that of Brant, are emmently useful, being connected with the history of the country.

He was fond of this branch of literature, and devoted much of his time to it. He was also a most useful member of the Historical Society. For the last five years he has been engaged in the arduous duties of Superintendent of Public Schools, and his efforts to place this branch of education in a useful and advantageous position have been eminently successful. Col. Stone was a warm hearted cordial friend; his feelings were right, and he was always ready and willing to assist those who had any claims on his time or services. In all the bitterness of party spirit, he never indulged in personal malignity. No person that was aggrieved, or injured, ever made an appeal to his justice or kindness and went away disappointed. His feelings and habits of thinking were right. He was conservative in all his actions. He invariably sustained law and order. His pen and press were ready to promote good morals. He advocated religious and benevolent societies, and in every way assisted in their advancement. In addition to his varied duties, he has within a few years devoted a portion of his time, to giving lectures on various subjects, many of which were both useful and instructive. Withal, Col. Stone was a Christian. Many years since he united himself with Dr. Spring's church, and in his daily life, he illustrated that he lived up, as well as feeble mortal can, to his religious professions. We part from him with the deepest regret, and sympathize deeply with his afflicted widow and family. [N. Y. Expr.

The Normal Schools.—We have pleasure in quoting from the Evening Gazette, the following brief, but just and appropriate notice of those valuable institutions, our Normal Schools.

There seems to be an unusual activity in these popular schools at the present season. It appears that the Barre Normal School, which has been discontinued since the death of Professor Newman, is to be re-opened early in September at Westfield, under the care of the Rev. Emerson Davis, who as a teacher, a writer, and an overseer of our schools, has established an enviable reputation. He will be aided by an able assistant, competent, if called on, to superintend such an important institution. At this school, pupils of both sexes are received, and applications should be made to Mr. Davis, at Westfield.

The Bridgewater School is in the midst of a most successful term, (although, during the summer term, many females are absent teaching the district schools, to return in winter) the number of pupils is 67, nearly three times the number that attended the first term, and nearly double the number that attended during the last term, an evidence of increasing confidence which must gladden the heart of every well-wiser to the elevation of our common schools.

In the Lexington Normal School, two important changes are to take place: one is the change of teachers, and the other the removal of the school to West Newton. When Mr. Pierce, the first teacher of this school, was obliged from ill-health to relinquish it, the Rev. Mr. May consented to assume the labour for a time, yielding only to a sense of duty and the urgent solicitation of those, who, it seems, had formed a truer estimate of his admirable fitness for the office than he had formed. The same modest but exalted views have now led Mr. May to insist upon restoring the charge to Mr. Pierce, whose health is re-established, and the school is to be re-opened at West Newton, September 11, under the auspices of its former well-tried teacher. Those who have seen the school under the care of Mr. May cannot but regret his determination, and those who remember the success of Mr. Pierce, will have no fear for the continued success of the school.

The removal to West Newton, was not caused by any dissatisfaction on the part of the school with Lexington or of the inhabitants with it. The intercourse has always been of the most agreeable kind, and the more retired and rural character of Lexington would have entitled it to the preference, had not the school outgrown the school room, so that more ample accommodations were imperiously demanded. These were obtained at West Newton whither the school is to be transferred much to the regret of the citizens of Lexington. It is to be hoped that the inhabitants of West Newton will feel the privilege that they are to enjoy, and cherish the school with the same kindness, the same pride, that have always characterized the citizens of Lexington.

These three schools are a just ground of pride to our State, whether we consider the good they have actually done to our own schools, or the influence which their example has already exerted upon other States. Let us cherish them as the apple of our eye, for by them the whole body will be filled with light.

Heroism of a mother. The Cincinnati Enquirer gives the following instance of the heroism of a mother, in the endeavor to save the life of her child, which, in this case, unfortunately was not successful. A little girl, about three years of age, while playing upon the deck of the ladies' cabin, fell overboard, just above North Bend. Its mother saw it fall, and in an instant jumped over to its rescue. She could not swim, of coarse, and getting into the water was as helpless as the child. No one saw the girl fall or the mother leap into the river, and the boat passed on without any knowledge of what had occurred. Fortunately the accident happened near the shore, and their perilous situation was seen by a man and a boy, who were fishing close by. The mother by the dint of struggling and an endeavor to swim, succeeded in reaching the spot where the child sunk, and as it came up the third time she grasped it by a little handkerchief that was around it, but the knot untied, and the little unfortunate again sunk to rise no more.—In the mean time the man who was fishing rowed his skiff up in time to save the woman from the same fate. She was taken ashore a good deal exhausted, but in a short time was entirely restored. Her name is Mrs Emily Tod, and she got on board at Horrod's Creek, with the purpose of visiting her friends in Ripley. She returned on the mail boat, with a heavy heart, to her home, inconsolable for her loss. It was her only child.

The Berkshire Jubilee was a magnificent affair, (says the N. Y. Jour. of Com.) President Hopkins, of Williams college, preached an hour and a half, and the time seemed but a few minutes. Joshua Spencer, of Utica, delivered an oration of the highest order. These were the regular performances; but besides, there were poets with their verses, and orators with their speeches, and choice spirits in every department of everything great, good and joyous. Pittsfield was one great banqueting house. The string of no latch was drawn in, on the contrary, every door was open, every table spread, every bed "made up," and one glad welcome greeted the multitude of returning pilgrims. On Friday the great dinner was served under a tent so large that tables were spread beneath it with three thousand plates, and yet there was not enough for those who had tickets of admission. It was hard to leave such a place just as the termination of eating made way for the flow of soul, and pent up genius was about to burst from so many lips. But our informant was compelled to depart. Really, it seemed that the joy of Berkshire might fill all the mountains, and her stars suffice for the firmament of a world.

American Ice. It is stated that the American ice at Liverpool attracted much attention on account of its extraordinary purity, and is rapidly becoming a popular article. William Dean, agent, 3 Baltic street, Liverpool, calls the attention of "the nobility, gentry, and others," to a tremendous quantity of ice from Wenham Pond, Massachusetts, which he will send to any part of the United Kingdom, and construct ice-houses wherever demanded. This is quite a novelty to John Bull.

A Liverpool paper has the following paragraph:

Large quantities of this article, in blocks of immense size, have been landed and placed in the stores of W. Dean, Redcross street. We recommend families, proprietors of hotels, and others with whom ice is an indispensable article of use, to visit the office, where they can also inspect a plan used for preserving meat, fish, &c.

Burglary in Hanover Street.—The bread store of Mr. G. N. Nichols in Hanover street, was broken open and entered on Friday night, about 10 o'clock, by a man who gives his name as George, alias John Johnson. He was seen by a woman opposite, who informed Mr. Nichols, and that gentleman immediately proceeded and locked the front door. The burglar then attempted to make his escape in the rear, by crawling through the window, but Mr. Nichols held the gate which prevented his egress there. The burglar then went into the kitchen of the adjoining house, and saying he had lost his way, a female let him out through the front door.—Here he was again met by Mr. Nichols and a scuffle ensued, in which Mr. Nichols was slightly stabbed in the left breast; but he continued to hold on to the burglar until a watchman came up [Mail.

Tomato Catsup. To a gallon skinned tomatoes add 4 tablespoonfuls of salt, 4 do. black pepper, half a spoonful allspice, 8 red peppers, and 3 spoonfuls mustard. All these ingredients must be ground fine, and simmered slowly in sharp vinegar for 3 or 4 hours. As much vinegar is to be used as to leave half a gallon of liquor when the process is over. Strain through a wire sieve and bottle, and seal from the air. This may be used in two weeks, but improves by age, and will keep several years. [U. S. Receipt Book.

Remedies. Mr. Ellsworth, alluding to the valuable discoveries that have recently been made in medical science, notices the immediate relief which may be obtained from that most painful of diseases, tic doloreaux, by the simple topical application of ammonia; and the allaying, in the most speedy and effectual manner;, the paroxysms of delirium tremens, by the use of carbonate of ammonia.

☞ A correspondent has the goodness to inform us that part of the poetry in our last paper, credited to the St. Lewis Reveille, was a quotation from Shakespeare;—We have no doubt the Reveille knew it; for the lines were *his caption* and were under marks of quotation. He did not put Shakspeare's name to them, for he supposed all readers were familiar with the lines.

Agricultural. We learn that an Agricultural Department has been established in Amherst College, and Alonzo Gray has been appointed Professor of that branch of study.—[Transcript.

The Observatory at Cincinnati is steadily advancing towards completion. The great telescope, ordered some time since at Munich, is to be shipped for this country this month.

Mr. Cobbett, son of the author of the "Political Register," has been confined four years in the Queen's Bench Prison, for a contempt of Court.

☞ NOTICE. The Plymouth and Bay Association will meet at the house of Rev Mr Osgood, Cohasset, Tuesday, Sept 3d, at 5 o'clock, P. M.
aug31 J. MOORE, Scribe.

☞ NOTICE. The Middlesex North Association will meet at the house of the Rev Mr Bates of Ashby, on Wednesday, the 11th of September, at 10 o'clock, A. M. JOS. C. SMITH, Scribe.

☞ NOTICE. The Ladies of the First Congregational Parish in Milton, Rev Mr Angier's, will hold a SOCIAL TEA PARTY at the Academy Hall, on Thursday, the 5th of Sept. next, at 4 o'clock, P. M.

Music may be expected in the evening, and Addresses from several gentlemen who have been invited to attend.

Tickets at 25 cents can be had of the Committee, or at the door.

Per order of the Committee of Arrangements.
Milton, Aug 27, 1844.

☞ ON SABBATH EVENING, J. B. Gough, the eloquent young advocate of Total Abstinence, will speak to Young Men on the dangers of the 'first glass' as tending to ruin, and warn them, from his own bitter experience, against the use of any intoxicating drinks, at the Fremont Temple.

Admittance 6¼ cents. M. GRANT,
aug31 Pres. of Boston Temp. Soc'y.

☞ UNITARIAN SOCIETIES OF SALEM.—The ladies of the Unitarian Societies in Salem will hold a sale of fancy and useful articles for the aid of destitute churches of their faith, at Mechanic Hall, Essex street, on Thursday, Sept. 5th.

Doors open at 10 o'clock. There will be a collation in the gallery from 12 until 2 o'clock. Admittance to the Hall, 12½ cts. Admittance to the collation, 37½ cts.

Donations of fruits, flowers, prints, books, or any other articles, will be gratefully received by the Managers, at Mechanic Hall, on the 3d and 4th September. Should the weather be unfavorable, the sale will be postponed until the first fair day. aug24

☞ SUNDAY SCHOOL SOCIETY. Pastors and Superintendents of Sunday Schools connected with churches of our denomination, are informed that small packages containing the Annual Report of this Society directed to them, may be obtained by calling at S. G. Simpkins's Bookstore, 121 Tremont Row.—If not called for soon, they will be forwarded by the first opportunity. They are intended for distribution among their Teachers, to which they will please attend.

Packages for some of the more distant Schools will contain, in addition to the Reports, Tracts for children, which they will distribute to the pupils in their respective Schools, and the excess, if any, to other children. 3t aug24

MARRIAGES.

In this city, by Rev J. T. Sargent, Mr Daniel Polson to Miss Jennet Walker.

22d inst, by Rev Mr Robbins, James W. Marcey, Esq. to Miss Helen C., daughter of Washington Munroe, Esq.

On Tuesday evening, by Rev Mr Blagden, Mr Benjamin F. Allen to Miss Caroline Howard.

22d inst, by Rev Mr Streeter, Mr Daniel Sweetser to Miss Mary Foster, both of Charlestown.

In Chelsea, by Rev Mr Bartlett, Mr John Follis to Miss Ann Parker.

In Cambridge, 26th inst, by Rev Mr Newell, George Whitfield Lamb, Esq. of New Orleans, to Miss Jane Minot Fales of C.

In Newton, by Rev Mr Barrus, Mr Enoch Peterson to Mrs Miranda J. Graves.

In Andover, 22d inst, by Rev Mr Taylor, Mr Wm Hilton of Boston, to Miss Esther A. Ward of A.

In Roxbury, 21st inst, by Rev Mr Putnam, David B. Flint, Esq., of the firm of Buckman & Flint, Boston, to Miss Elizabeth L., daughter of Moses Fuller Esq of R.

In Newton, Lower Falls, on Thursday evening, by Rev Mr Baury, Mr Wm S. Salisbury of Boston, to Miss Julia A. Barker of Middletown.

In Stoughton, June 12th, by Rev Henry Eddy, Edwin Packard, Esq. to Mary Summer of S.

In Providence, Mr Joseph C. Hartshorn of Chelsea, Ms, to Miss Rachel, daughter of Dexter Thurber, Esq. of P.

In Barnstead, NH., 15th inst, Mr Joseph Whittem Jr., of Newburyport, to Miss Hannah, daughter of Mr Wm Nutter of B.

DEATHS.

In this city, 27th inst, Josephine A., daughter of Nathl. S. Dearborn, 5½ yrs.

25th inst, Mr Jacob Henry Bancroft, 25.

On Sunday morning, Mrs Eliza Benson.

In Charlestown, 25th inst, Arthur M. Swan, 2 yrs 7 mos.

In Dedham, 25th inst, Miss Laura Ann Fales, 19.

In Cohasset, 23d inst, Benj F. Oakes, Esq, 33, clerk of steamer Gen Lincoln.

In Plymouth, Mr Wm Robbins, a soldier of the revolution, 85.

In Milton, 27th inst, Miss Penelope Rowe, 69.

In Watertown, 10th inst, Mary C. 2 yrs, and on the 24th, Denarus C., 5 yrs, daughters of Mr Parker Cass.

In Gloucester, 20th inst, Mrs Mary, widow of the late Dr Wm Coffin, 85.

In New Bedford, 23d inst, Mr Elisha Sprague, 100.

In Bridgewater, 22d inst, Capt Caleb Turner, formerly of Braintree, 71.

In Cambridge, 23d inst, Mr John Stone, 88

In Springfield, 10th inst, Amasa Davis, youngest son of Abijah and Hannah U. Child, 1 yr 5 mos.

Too delicate a bud, for earth's cold clime,
Angels beckoned its pure spirit above
To a garden of bliss, regions sublime,
There to be nursed by a Savior's love. A.

In Galveston, July 28th, of yellow fever, Edmund Andrews, Esq. in the 51st year of his age. Mr A. was born in Worcester, Mass., but for the last fifteen years had resided in Texas.

The Monthly Religious Magazine for September.

—contents—

A Sabbath in the Country.
The Martyr.
The Christian's Work, a Sermon, by Rev A. Brown.
The Day of Prosperity.
The Youth Redeemed.
Glimpses from a City Window.
Intelligence.
Missionary Agent.
Ministry at Large.
Dissenters' Chapel Bill.
Theological Liberality.
Prayer Meetings.
Roman Catholicism in Great Britain.
Religious Animosity.

Just published by L. C. BOWLES, 118 Washington st. aug31

Child's Friend for September. Just Published, by L. C. Bowles, 118 Washington St.

—contents—

On Humility.
Ferdinand, or the Temptation: (concluded.)
Christs Legacy of Peace.
Letter from a Sailor Boy.
'Thy Will be Done.'
An Allegory.
A Parable.
The Three Brothers. aug31

The Christian Examiner and Religious Miscellany, No CXXV., for Sept.

—contents—

Art. 1. Tendencies of Modern Philosophy.
2. Sketches of the Reformers.
3. Sonnets.
4. Alleged Defects of Unitarian Preaching.
5. The Apocalypse.
6. Memoir of William Taylor.
7. The late Rev Isaac Allen.
8. Religious Education of the Young.
9. David's Lamentation over Paul and Jonathan.
10. Religious Denominations in the U. States.
11. Primeval Words—Orphic—from Goethe.
12. Livermore's Commentary.
13. The Moravian Brethren.
14. Notices of Recent Publications.
15. Religious and Literary Intelligence.

This day published by WM. CROSBY, 118 Washington street. aug31

GREAT COLLECTION OF

THEOLOGICAL BOOKS.

BARTLETT & WELFORD,
BOOKSELLERS and IMPORTERS,
No. 7, ASTOR HOUSE, NEW YORK,

Have just published their Catalogue of an extensive collection of Theological Books, *Ancient and Modern*, including English and Foreign editions, comprising a choice selection of RARE and STANDARD WORKS in Theology and Divinity, Biblical Literature, Ecclesiastical History, Writings of the Old English Divines, &c. &c., with prices affixed to each.

They have also just issued Part 2 of their Catalogue, embracing 1500 various WORKS ON AMERICA, and comprising—1. Works on America generally, Voyages Around the World, Bibliographical Works, Atlases. 2. Original Manuscript Maps and Plans. 3. Works on Mexico, the West Indies, and South America. 4. Works on the United States, the British Colonies, Voyages to the Polar Seas.

Their General Catalogue, which will embrace upwards of 25,000 volumes, is in the press. Either of their Catalogues may be had *gratis*, on application.
aug31 4w

More Room. *SAXTON, PEIRCE & CO.*, Publishers, Booksellers, Periodical Dealers, and Agents for Cheap Publications, No 133½ Washington street, have recently enlarged their establishment, for the better accommodation of their numerous customers. They have now on hand, the most extensive variety of MISCELLANEOUS BOOKS, CHEAP PUBLICATIONS, and MAGAZINES, to be found in the United States; and their facilities for obtaining them, are such as to enable them to sell at as low a rate as can be purchased in any city in the Union.

NEW ANNUAL FOR 1845.

A Love Gift for 1845; being selections from the earlier English Amatory Poets, 1 vol 16mo, various styles of binding, and a splendid plate, printed in five different colors, the first ever done in this country—will be ready early in September.

Messrs S. P. & Co. have long been engaged in the sale of Cheap Publications, New Books and Magazines, and are at all times supplied with the greatest assortment that the market affords. Every new Work published in the country may be found at their counter, as soon as issued, they being Agents for the great publishing houses South, (Harper & Brothers, Appleton, Lea & Blanchard, Carey & Hart, and others.)

Orders addressed to us for any Book published in the United States, will be answered immediately, and at the lowest rates.

SAXTON, PEIRCE & CO.,
133½ Washington street,
Publishers, and Agents for Harper & Brothers, and others. aug31

Young Ladies' School. The Fall Term of Mr Vinson's School for Young Ladies, will commence on Monday, September 2d, at No 3 Suffolk Place. aug31

Burnap's Expository Lectures. In press—Expository Lectures, explaining the principal texts of the Bible, which relate to the Doctrine of the Trinity, 1 vol 12mo, will be shortly published by JAS. MUNROE & CO., 134 Washington, opposite School st. aug31

Portable Writing Desks and Portfolios—with and without locks. A fresh supply received and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. aug31

State Map of Massachusetts. Topographical Map of Massachusetts, compiled from Astronomical, Trigonometrical, and various local surveys, made by order of the Legislature, with a Geological Map of Massachusetts, by Edward Hitchcock. This Map is neatly colored and the cheapest Map ever offered for sale. Sold by JAMES MUNROE & CO., 134 Washington, opposite School st.

Price $5,50. aug31

Guides for Travellers. The Picturesque Tourist, being a Guide through the Northern and Middle States and Canada, illustrated with numerous engravings.

Mitchell's Traveller's Guide through the United States, with tables of the distances, routes, &c.

Mitchell's Maps of all the New England States.

Bowen's Picture of Boston, illustrated by a large number of engravings.

A Guide to Washington, illustrated with 15 steel engravings.

For sale by WM. CROSBY, 118 Washington st. aug31

Dummer Academy. The Fall Term will commence on Thursday, Sept. 19, and continue 13 weeks. Tuition, $5,00 in advance. Board and washing, $1,75 per week.

Byfield, Aug. 26, 1844. HENRY DURANT, Sec'y. a31

BENNETT'S

Daguerreotype Miniature Rooms,

No. 109 WASHINGTON STREET,
BOSTON.
aug31 (Up one Flight Stairs.)

Fenelon's Writings. Thoughts on Spiritual subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.

'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.' [Ch. Watchman.

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight.—The typographical dress of the present volume is beautiful and befitting its contents.' [Zion's Herald.

'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.' [Ch. Register.

Published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. aug24

Consolatory Views of Death, addressed to a friend under bereavement, to which are added some Prayers in affliction, by Henry Colman. Just received by W. CROSBY, 118 Washington st. aug24

Bibles and Testaments. A large assortment, in various styles of binding, English and American editions, some very elegant; at prices from 50 cents to $10; for sale by WM. CROSBY, 118 Washington st. aug24

Littell's Living Age, No 15. Just published—back numbers supplied and subscriptions received, by W. CROSBY, 118 Washington street. aug24

The Bridgewater Treatises, on the power, wisdom and goodness of God as manifested in the Creation; complete in 7 vols, 8vo. For sale low, by W. CROSBY, 118 Washington st. ag24

The Boston Musical Education Society's Collection of Church Music. Edited by B. F. Baker, Director of the Music, at the Rev Mr Gannett's, and I. B. Woodbury, Organist and Director of the Music at the Odeon and Bromfield street Churches. Sixth edition.

This edition has been thoroughly revised by the Authors and many new and classical compositions have been added, which warrant the publishers in saying that it is equal if not superior to any collection of Church Music, published in this country. Recommendations have been received from the most eminent professors and teachers of music throughout the United States speaking in the very highest terms in favor of this work, and the National Musical Convention of 1843 passed a resolution by a *unanimous* vote, recommending it to Choirs, select Societies, and the family circle.

There are upwards of thirty different metres besides select pieces, such as Chants, Anthems, Choruses, Quartettes, Duet, Hymns, and the service for the Episcopal Church. With the exception of one or two pieces, the Music is original, which is presumed will meet the wishes of the musical public—not that new music is better than old, but it was thought that the old books might be used when old music was wanted.

The work is now introduced into most of the principal Churches in Boston and many throughout the country, and has been used for the last two years in some choirs, exclusively.

Choirs and individuals about purchasing new books are respectfully invited to call and examine the work, before purchasing.

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POETRY.

☞ The following beautiful lines are taken from the St. Louis Reveille. They fall upon the heart, like melancholy music—or like the mellowed rays of the departing sun—sadly and tenderly:—

"She never told her love,
But let concealment, like a worm i' the bud,
Feed on her damask cheek: she pined in thought!
And, with a green and yellow melancholy,
She sat, like patience on a monument,
Smiling at grief. Was not this love, indeed?"

FANNY.

Fanny was seventeen,
All full of beauty as a blooming rose,
Winning, bewitching, reigning o'er the beaux,
A Fairy Queen.

But all unconsciously
She scattered smiles, like kindling darts, around her,
And all, alike, the same sweet being found her,
Simple and free.

Love lives in all things bright;
And Fanny loved already, but she ne'er
Had whispered of her passion, save in prayer
To the still night.

A strange and silent boy
Gazed distantly on Fanny, and there came
Into her heart a fond and holy flame,
Breathing of joy.

But he was sad in youth,
Nor ever gave he token to the maid
Of passion, in like holiness repaid,
With heart and truth.

Time rolled, and Fanny grew
To share the sadness of the dreaming boy,
And joy in her sad dreaming—the alloy
Was pleasure too.

While still around her hung
A throng of glittering rivals, none were chosen;
And that one still burning heart still held a frozen
And silent tongue.

Like the volcanic fire
That smothers 'neath a pyramid of snow,
So in imprisoned torment seemed to glow
The youth's desire.

Time rolled—and came a day
When Fanny for the first time wept, alone,
For he on whom her wealth of love was thrown,
Had roamed away.

O, he was poor and proud,
And could not, would not mingle with the crew
That daily to the feet of Fanny flew,
With tongues so loud.

Fanny had ever been
Of tender moulding, and within her eyes
Light flashed and faded, as the sunbeam dies,
Gorgeous at e'en.

Now grew upon her cheek
A most strange coldness and a stranger bloom,
That deepened still, while smaller spot of room
It seemed to seek.

Time rolled—and one by one
Fanny's rejected lovers dropped away,
And she was lonely, and no longer gay,
For HE was gone!

Slowly the years rolled by,
And Fanny, like some silent floral thing,
Fading too early in its native spring,
Bent down to die.

Still dreamingly she loved,
And muttered, voiceless, to each passing bird,
Asking what news was of the wanderer heard,
Or where he roved!

But the youth came no more;
And Fanny's history was early told;
Still rapidly she faded on—time rolled—
And Fanny died!

When first her cheek was pale,
Some wondered, and some pitied, but none knew,
As cold consumption struck her bosom through,
Of this sad tale.

Time's scythe was still on wave,
Years after, when an old man bent and wept,
And sighed away his life, and soundly slept
On Fanny's grave! PHAZMA.

MISCELLANEOUS.

WINE.

"Oh! thou invincible spirit of wine!—if thou hast no name to be known by, let us call thee—devil!"
Shakspeare.

Some eighteen months, or two years ago, I was doing my duty to my country and myself on board his Majesty's frigate the Astræa, by undergoing seventeen games of chess per diem, with our first lieutenant, and filling up every pause with murmurs at the continuance of these piping times of peace. We had been cruising some months in the Mediterranean, chiefly for the amusement of two dandy cousins of an honorable captain, whom we picked up at Malta, basking like two yellow, overripe gourds in the sunshine. We had touched at most of the ports of the Ionians, where cyprus may be had by paying for; and where *faldettas* are held by hands as fair as their coquettish folds are black and lustrous. We had done due service to the state, by catching agues, snipe-shooting in the Albanian marshes; listening to five year old operas, screeched by fifty-year-old prima donnas; by learning to swear by Saint Spiridion, and at his Klephtic votaries. We had spouted in the school of Homer, and shouted at Lepanto; poured liberations on the grave of Anacreon; and voted the Leucadian leap a trifle, compared with a Leicestershire fence!

At length, one beautiful evening, one of those twilights of chrysolite and gold, such as poets dream of, and the Levant alone can realize, (having been for three preceding days, not "spell bound," but "calm-bound among the clustering Cyelades,") it was the pleasure of the honorable captain, and his cousins, to drop anchor in the Bay of ——, (I have reasons of my own for not being more explicit;) where, after swearing the usual number of oaths at the quarantine officers, and the crews of the Venetian and Turkish traders, who made it part of their religion to give offence to the blue-jackets where offence can be given with impunity, I had the satisfaction to find myself at about seven o'clock, P. M., seated at the mess of his Majesty's gallant—th, doing as much justice to the roast beef of Old England, as if we had not been within a day's sail of the Island of the Minotaur. It was, indeed, refreshing to listen to the king's English, in its own accents; to eat of the king's sirloin, in its own gravy; and to join in the jargon of horse-flesh, in its own slang;—to hear the names of Newmarket, White's, Tattersall's, Ellen Tree, and Fanny Kemble, familiar in their mouths as household words; to throw off, in short, for an hour or two, the tedium of professional existence. A bumper of port appeared as palateable in a climate where the thermometer stood at 88 degrees in the shade, as amid the clammy fogs of the cold North; and at length, after a liberal indulgence in Hudson's best, (only the more relished because the richest Turkey tobacco and a pipe of cherry wood was in the hands of every soldier in the garrison,) proposals were made for a bowl of "Gin-Punch!" Lord Thomas Howard, a lieutenant in the —th, was announced to be a masterhand in the scientific brew; and the very name of gin-punch affords in the fatherland of Achilles, a sort of anti-climax, which there is no resisting. The regimental bowl, in which Pieton himself is recorded to have plunged the ladle; lemons from the islands redolent of romance and poetry; and a bottle of Hodger's best, redolent of Holborn Hill, appeared in as orderly array as though we had been supping at Limmer's.

"Are you a punch-drinker?" inquired my neighbor, Captain Wargrave, with whom, as a school-fellow of my elder brother's I had quickly made acquaintance.

"If I may venture to own it, no!" said I, "I have swallowed too much punch on compulsion in the course of my life."

"I judged as much from your looks," replied Wargrave, who had promised to see me on board the frigate. "If you want to get away from these noisy fellows, we can easily slip off when Lord Thomas and his operatives engage their attention."

And, in compliance with the hint, I soon found myself sauntering with him, arm in arm, on the bastions of ——. We had an hour before us; for the captain's gig was not ordered till eleven; and in order to keep an eye at once on the frigate and the shore, we sat down on an abutment of the parapet, to gossip away the time; interrupted only by the measured tread of the sentinels, and enjoying the freshness of the night air, perfumed by jessamine and orange blossoms, proceeding from the trellised gardens of the Government House. As I am not ambitious of writing bad Byron, my readers must allow me to spare them the description of a night in Greece: a lieutenant of H. M. S. the Astræa, and a captain of H. M.'s gallant—th, may be supposed to entertain Hotspur's prejudices against ballad-mongers!

"There seem to be hard-going fellows in your mess," said I, to Wargrave, as he sat beside me with his arms folded over his breast. "Thornton, I understand, carries off his two bottles a day, like a Trojan; and the fat major who sat opposite to me, made such play with the champagne, as caused me to blush for my squeamishness. For my own part, I should be well content never to exceed a couple of good glasses of good claret. Wine affects me in a different way from most men. The more I drink, the more my spirits are depressed.—While others get roaring drunk, I sit moping and despairing; and the next day my head aches like an artilleryman's."

"You are fortunate," said Wargrave drily.

"Fortunate?" cried I. "I wish I could appreciate my own luck!—I am voted the sulkiest dog unhanged, whenever it is my cue to be jolly; and after proving a wet blanket to a merry party over-night, am ready to shoot myself with the headache and blue devils next morning. If there be a fellow I really envy, it is such a one as Thornton; who is ready to chime in with the chorus of the 36th stanza of Nancy Dawson between his two last bottles; and keeps his head and legs an hour after all the rest of the party have lost theirs under the table."

"I fancy Thornton is pretty well seasoned; saturated like an old claret hogshead!"

"Enviable dog! From time immemorial, odes have been endited to petition the gods for an insensible heart. When I turn lyrist, it will be to pray for an insensible stomach! 'T is a monstrous hard thing, when one hears the trolling of a joyous *chason a boire* or *trinkled* under the lime trees of France or Germany, to feel no sympathy in the strain save that of nausea.—There are something fresh and picturesque in the mere sound of 'the vine—the grape—the cup—the bowl!" It always appears to me that Bacchus is the universal divinity, and that I alone am exempted from the worship. Think of Lord Thomas' gin-punch, and pity me!"

Wargrave replied by a vague unmeaning laugh; which led me to conclude that my eloquence was lost on him. Yet I continued.

"Do you know that, in spite of the prevalence of the Bacchanalian idolatry, I think we hardly give honor due to the influence of wine. It has ever been the mania of mankind to ascribe the actions of their fellow-creatures to all motives but the true; but if they saw clearly, and spoke honestly, they would admit that more heroes have been made by the bottle than the sword."

"Have you any personal meaning in this tirade?" suddenly interrupted my companion, in a voice whose concentration was deadly.

"*Personal meaning!*" I reiterated. "Of what nature?" And for a moment I could not but fancy that poor Wargrave had taken a deeper share in the Chateau Margoux of the fat major than I had been aware of. A man rather touched by wine, is sure to take fire on the most distant imputation of drunkenness.

"I can scarcely imagine, sir," he continued, in a voice however that savored of anything rather than of inebriety, "that any man acquainted with the misfortunes of my life should address me on such a subject!"

"Be satisfied, then, that your indignation is groundless, and most unreasonable," said I, still doubtful how far I ought to resent the ungraciousness of his demeanor; "for, on the word of a gentleman, till this day, I never heard your name Your avowal of intimacy with my brother, and something in the frankness of your manner that reminded me of his, added to the hilarity of an unexpected reunion with so many of my countrymen, has perhaps induced too sudden a familiarity in my demeanor; but, in wishing you good night, Captain Wargrave, and a fairer interpretation of the next sailor who opens his heart to you at sight, allow me to assure you, that not a shadow of offence was intended in the rhapsody you are pleased to resent."

"Forgive me!" exclaimed Wargrave, extending his hands, nay almost his arms, towards me. "It would have afforded only a crowning incident to my miserable history, had my jealous soreness on one fatal subject produced a serious misunderstanding with the brother of one of my dearest and earliest friends."

While I frankly accepted his apologies and offered hand, I could detect, by the light of the moon, an expression of such profound dejection on the altered face of Wargrave—so deadly a paleness—a *haggardness*—that involuntarily I reseated myself on the wall beside him, as if to mark the resumption of a friendly feeling. He did not speak when he took his place; but, after a few minutes silence, I had the mortification to hear him sobbing like a child.

"My dear fellow, you attach too much importance to an unguarded word, handsomely and satisfactorily explained," said I, trying to reconcile him with himself. "Dismiss it from your thoughts."

"Do not fancy," replied Wargrave, in a broken voice, "that these humiliating tears originate in anything that has passed between us this night. No! The associations recalled to my mind by the rash humor you are generous enough to see in its true light, are of far more ancient date, and far more ineffaceable nature. I owe you something in return for your forbearance. You have still an hour to be on shore," he continued, looking at his watch. "Devote these minutes to me, and I will impart a lesson worth ten years experience; a lesson of which my own life must be the text—myself the hero!"

There was no disputing with him,—no begging him to be calm. On his whole frame was imprinted the character of an affliction not to be trifled with. I had only to listen, and impart, in the patience of my attention, such solace as the truly miserable can best appreciate.

"You are right," said Wargrave, with a bitter smile, "in saying that we do not allow ourselves to assign to wine the full measure of authority it holds among the motives of our conduct. But you were wrong in limiting that authority to the instigation of great and heroic actions. Wine is said in Scripture to 'make glad the heart of man.' Wine is said by the poets to be the balm of grief, the dew of beauty, the philter of love. What that is gracious and grateful is it not said to be? Clustering grapes entwine the brow of its divinity, and wine is held to be a libation worthy of the gods.—Fools! fools! fools!—they need to have poured forth their blood and tears like me, to know that it is a fountain of eternal damnation! Do not fancy that I allude to DRUNKENNESS; do not class me in your imagination, with the sensual brute who degrades himself to the filthiness of intoxication. Against a vice so flagrant, how easy to harm one's virtue! No! the true danger lies many degrees within that fearful limit; and the Spartans, who warned their sons against wine by the exhibition of their drunken Helots, fulfilled their duty blindly. Drunkenness implies, in fact, an extinction of the very faculties of evil. The enfeebled arm can deal no mortal blow; the staggering step retards the perpetration of sin. The voice can neither modulate its tone to seduction, nor hurl the defiance of deadly hatred. The drunkard is an idiot: a thing which children mock at, and women chastise. It is the man whose temperament is excited, not overpowered, by wine, to whom the snare is fatal."

"Only when unconscious of his infirmity," said I bluntly.

"Shakspeare makes Cassio conscious, but not till his fault is achieved."

"Cassio is the victim of a designing tempter; but an ordinary man, aware of his frailty, must surely find it easy to avoid the mischief."

"*Easy*, as we look upon the thing from hence, with the summer sky over our heads, the unshackled ocean at our feet, and the mockery of the scorner unheard; but in the animation of a convivial meeting, with cooler heads to mislead us by example, under the influence of conversation, music, mirth, who can at all times remember by how short a process it turns to poison in its veins? Do not suppose me the apostle of a Temperance Society, when I assert, on my life, my soul, my honor, that, after three glasses of wine, I am no longer master of my actions. Without being at the moment conscious of the change, I begin to see, and feel, and hear, and reason differently. The minor transition between good and evil are forgotten; the lava boils in my bosom. Three more, and I become a madman."

"But this constitutes a positive physical infirmity," said I. "You must of course regard yourself as an exception?"

"No! I am convinced the case is common. Among my own acquaintance, I know fifty men who are pleasant companions in the morning, but intolerable after dinner; men who neither like wine nor indulge in it; but who, while simply fulfilling the forms and ceremonies of society, frequently become odious to others, and a burthen to themselves."

"I really believe you are right."

"I know that I am right; listen: When I became your brother's friend at Westminster, I was on the foundation,—an only son, intended for the church: and the importance which my father and mother attached to my election for college, added such a stimulus to my exertions, that, at the early age of fourteen, their wish was accomplished. I was the first boy of my years. A student-ship at Christ-church crowned my highest ambition; and all that remained for me at Westminster was to preside over the farewell supper, indespensible on occasions of these triumphs. I was unaccustomed to wine, for my parents had probably taken silent note of the infirmity of my nature, and a very small portion of the fiery tavern port, which forms the nectar of similar festivities, sufficed to elevate my spirits to madness. Heated by noise and intemperance, we all sallied forth together, prepared to riot, bully, insult. A fight ensued, a life was lost. Expulsion suspended my election. I never reached Oxford; my professional prospects were blighted; and, within a few months, my father died of the disappointment! And now, what was to be done with me! My guardians decided, that in the army the influence of my past fault would prove the least injurious; and, eager to escape the tacit reproach of my poor mother's pale face and gloomy weeds, I gladly acceded to their advice. At fifteen, I was gazetted in the —th Regiment of Light Dragoons."

"At least you had no cause to regret your change of profession!" said I, with a sailor's prejudices against parsonic cloth.

"I *did* regret it. A family-living was waiting for me; and I had accustomed myself to the thoughts of early independence and on a settled home. Inquire of my friend Richard, on your return to England, and he will tell you that there could not be a calmer, graver, more studious, more sober fellow than myself. The nature of my misdemeanor, meanwhile, was not such as to alienate from me the regard of my young companions; and I will answer for it, that on entering the army, no fellow could boast a more extensive circle of friends. At Westminster, they used to call me 'Wargrave the peace-maker.' I never had a quarrel; I never had an enemy. Yet, twelve months after joining the —th, I had acquired the opprobrium of being a quarrelsome fellow; I had fought one of my brother officers, and was on the most uncomfortable terms with four others."

"And this sudden change——"

"Was then attributed to the sourness arising from my disappointments in life. I have since ascribed it to a truer origin—the irritation of the doses of brandy, tinged with sloe juice, which formed the luxury of a mess cellar.—Smarting under the consciousness of unpopularity, I fancied I hated my profession, when in fact I only hated myself. I managed to get on half pay, and returned to my mother s tranquil roof; tranquil to monotony—tranquil to dullness, where, instead of regretting the brilliant life I had forsaken, my peace of mind and early contentment came back to me at once. There was no one to bear me company over the bottle, I was my mother's constant companion; I seldom tasted wine; I became healthy, happy, beloved."

"Beloved in a *lover's* sense!"

"Beloved as a neighbor and a fellow-citizen. But higher distinctions of affection followed.—A young and very beautiful girl of rank and fortune superior to my own, deigned to encourage the humble veneration with which I regarded her. I became emboldened to solicit her heart and hand. My mother assured her I was the best of sons. I readily promised to be the best of husbands. She believed us both; accepted me—married me; and on welcoming home my lovely, gentle Mary, all remembrance of past sorrow seemed to be obliterated. Our position in the world, if not brilliant, was honorable. My mother's table renewed those hospitalities over which my father had loved to preside. Mary's three brother's were our constant guests; and Wargrave—the calm, sober, indolent Wargrave—once more became frantic and ill at ease. My poor mother who could conceive no fault in my disposition—concluding as in other instances, the husband had discovered in the daily companionship of married life, faults which had been invisible to the lover—ascribed to poor Mary all the discredit of the change. She took a dislike to her daughter-in-law, nay, even to Mrs. Wargrave's family, friends, and acquaintances. She saw that after they had been dining with me, I grew morose and irritable; and attributed the fault to my guests, instead of to the cursed wine their company compelled me to swallow."

"Your wife was probably more discerning!"

"No! On such subjects, women are not enlightened by experience. Even the vice of drunkenness is a mystery to them, unless when chance exhibits to their observation some miserable brute lying senseless in the public streets. Mary probably ascribed my fractiousness to infirmity of temper. She found me less good humored than she had expected, and more easily moved by trifles. The morning is the portion of the day in which married people live least in each other's society; and my evenings seldom passed without a political squabble with some visitor, or a storm with the servants. The tea was cold: the newspapers did not arrive in time; or all the world was not exactly of my own opinion respecting the conduct of ministers. Fortunately, poor Mary's time was engrossed by preparations for the arrival of her first child, a pledge of domestic happiness calculated to reconcile a women even to greater vexations than those arising from her husband's irritability. Mary palliated all my bursts of temper, by declaring her opinion that '*any* man might possess the insipid quality of good humor; but that Wargrave, if somewhat hasty, had the best heart and principles in the world.' As soon as our little boy made his appearance, she excited the contempt of all her female acquaintances, by trusting that Harry would, in all respects, resemble his father.' Heaven bless her for her blindness!"

[To be continued.]

LETTER FROM PARIS.

BY HON. J. T. AUSTIN.

Paris, 1844.

Meurice's Hotel is an immense building in the form of a hollow square, fronting on the Rue de Rivoli and overlooking the garden of the Tuilleries, in the most fashionable and delightful quarter of Paris. Its proprietor is one of the most estimable and obliging men of his craft—every thing in the establishment is on the most liberal scale. It is the head quarters of English and American travellers, and its table d'hote is attended by the best company in Europe. Here, then, every citizen of the United States who finds himself in Paris should appear, if not as a permanent boarder, at least as an occasional guest: that he may make a comparison between this splendid establishment and the great Astor and Tiemont of his own land.

The American must not expect to find the same arrangement as he meets with at home, for it is safe to say that in the two countries every thing is different—but he is fairly entitled to draw a comparison between the comforts severally offered him; and will have the opportunity of showing the correctness of his judgment by the impartiality of his decision.

It is not too much to say, that at Meurice's,—as perhaps at the Tremont or the Astor, one may have anything he wants upon the sole condition of being willing to pay for it. The first great difference in the French and American houses is the amount of this payment, which in the former exceeds the latter by about fifty per cent. But the greater difference, is made in the mode of computation. In America you have board and lodging to a certain extent at a fixed price; in Paris each apartment and article is charged by itself.

But let us look at the table d'Hote, where dinner is served every day at six o'clock, for 4 1-2 francs a head. The room is inferior in size to its American rivals. The single table, which runs from end to end, can accommodate but 60 or 65 persons; but this table is decorated with great taste. Splendid artificial flowers adorn the centre, and flower pots of verbena and hyacinths ornament the slides. It is a perfumed garden, profusely brilliant with light, chrystal and silver; and occupied by persons in corresponding attire. You notice in a moment that the attendants are *servants*, and not merely *help*; and that their ready and skilful attentions are the results of habit and discipline, to which the American hotels are entirely strangers. There is no noise—no rattling of knives or plates—no running—no disorder—no tumult. The plates are changed almost imperceptibly, and you hear nothing but the conversation of different parties, mingling the various languages of Europe, in which the English evidently predominates.—There is no hurry, and no unreasonable duration. The dinner is an hour, or hour and a half in progress—and then the company retire. This table is a very full specimen of the capabilities of the market and the power of the artists. The dishes are well dressed and served hot and promptly. I have seen private establishments which are certainly vastly more sumptuous;—and others, quite respectable, not nearly so luxurious. A stranger will, however, be able to judge pretty well from this exhibition, of the famous French Cuisine, and its pretensions to epicurean perfection.

Do not set it down to American prejudice, when I tell you, in one word, that it is inferior in most of its appointments to our native gastronomy. There are two sufficient causes for this. One is the inferiority of the materials, and another the eternal disposition of the people to simulate by adulterated articles. Every kind of provision is sold here at nearly double the American price except bread. Nothing passes the Barrier of the city without paying the "*Octroi*," which is a tax levied upon every article of food for man or beast; and this tax is so arranged, as to cause the introduction of large and coarse articles rather than fine and tender ones. These latter are undoubtedly to be had for the tables of the wealthy; but nine hundred and ninety-nine in a thousand are supplied from the common markets. I have, very carefully, examined the productions there exposed, and am most decidedly of opinion that they are greatly below our American standard. The Capon alone, is superior to our poultry, but the Ducks and Geese are poor, and when the Turkies are not stuffed with truffles, they have the appearance of having died upon their nest.—The Salmon is very fine, and the Turbot fat, but these are too costly for ordinary food. Other fish are thin and tasteless. The Lobster, at seven francs, is inferior to the American at 50 cts. It is here a different species. The rich Cape Cod Oyster, or the plump New Yorker, is unknown. There is a small one, with a strong copper-taste, which is eaten before dinner by those who acquire a taste for it.

At Meurice's and places of established reputation, you may take, with confidence of what is presented to you. But elsewhere, *Prenez Garde*, you may get a puppy soup or a cat for a rabbit. There are dinners for two francs, and dejeuners a la fourchette for one. But the Ghosts of murdered reptiles seem hovering round the tables. You think this is exaggeration.—Not so. Every thing is eaten; and its quality disguised in the cookery. Every good thing is imitated by a succession of adulterations, successively departing from the original. It may not be, perhaps, that there is less honesty in Paris, than elsewhere; but a stranger is compelled to believe there is less honor. He will certainly be imposed upon by getting the inferior article, when he asks and pays for the best. There is no where worse wine than in the shops here. The police seize it and pour out hogsheads in the streets. Still the genuine article is to be had only by good luck or favor. Paris is as much a foreign country to the wine district, as London or St. Petersburgh, and as the markets of those cities are better than Paris, the best wines go there. But the enormous demand for the fine wines of this country, is a hundred fold beyond the production, and the proprietors cannot sell at any price the genuine juice. I have drank at the tables of most particular amateurs the choicest wines to be had either for money or favor—and in one instance where it came from the vineyard of the proprietor who gave the invitation, but no champaigne better than his circulated at the "reunions" of 1802. The better sorts both of Bordeaux and Burgundy, that will not bear a sea voyage, are unquestionably more delicate—but the quality obtained on ordinary occasions, is decidedly worse. It is more difficult and more expensive to get a good glass of French wine in Paris than in Boston! STEAM destroys nationality.

The epicureans here serve their wine in a peculiar way. All the fine wines of Bordeaux and Burgundy are in bottles, which are kept on their sides in the cellar. Of course there is more or less sediment which must not be disturbed. Peculiar baskets are prepared, into which the bottles are carefully slipped at the same angle it had before retained, and the cork being drawn by a screw that produces no disturbance of the contents, the wine is carefully poured out by inclining the handle of the basket; and when entrusted to an experienced hand, none of the lees escape. But first of all these baskets with the wine, (each basket holding one bottle) are exposed to the sun or a gentle fire until it acquires 42 degrees of Farenheit—all such wines requiring that temperature to bring out their rich flavor. Champagne on the contrary, is by a peculiar process reduced to 28 degrees, and the cork removed two hours before it is drank! You will not understand that this is invariable. But at a recherche dinner intended for display or good taste, it is considered a point of necessary etiquette, and is also a pretty good test of the character of the wine.

There are some other trifling incidents of Parisian life new to Bostonians. I have not heard the sound of a bell, except as the hammer of the clock strikes it. There is no noise in the streets but such as is necessarily made by the passing of carriages. Thousands are in the public gardens every day—other thousands on the Boulevards—they laugh, joke, play, amuse themselves in various ways, but entirely without that obstreporous clamor of an American population, which seems to identify uproar with enjoyment. I have not yet heard the report of a cannon. But bands of music a hundred strong are no unusual sight half a dozen times a day. The mystery of a wheelbarrow or a hand cart is yet to be acquired. I pity the unfortunate porters who carry everything—sideboards, sofas, beds, bookcases, weights of every kind on a machine fastened upon the back. But, come, We are going to a party—and by a connexion of ideas which is better created by writing than animal magnetism, (now all the rage here.) I can carry you with me. It is the night of reception of the Lady of the British ambassador, the sister of the Duke of Wellington, and the object of high ambition to all Americans in Paris. We must go in a "Voiture de remise;" a common hackney coach would not be admitted into the court yard. A servant goes with us of necessity; and there is abundant need of his services. Those who pretend to make a display take two or three. Well! we enter the carriage, and at two streets from our door, are '*en file.*' That is, we make one of the eight hundred equipages proceeding to the same spot. Now, in Paris, everything is done by rule. A military guard regulates the approach; and all are compelled to go by one route, and in procession, without confusion or disorder. But stop; there is a coach with outriders and servants in livery, that drives by, and advances directly to the door. Yes, that is the coach of a minister—an ambassador—a peer or a deputy—and all such have a privilege, on reporting to the guard, to break through the line, and require the long file to stand still. Now at the British Ambassadors, are received all the dignitaries of this empire, and all the representatives of every other, and their patent of precedence intercepts the access of our untitled nobility. Well. It is 12 o'clock, an hour since we started, and we are now at the Hall door of the magnificent Hotel which the British Government purchased for the residence of its representative. Our servant takes our outside garments, which he is to guard till our departure. We are received by servants in livery. One of a higher grade announces us, and we pass a double file to the already crowded and brilliant reception room. We are received with a polished politeness and elegant affability. But there is a moment or two only for our turn. The stream rushes from behind us, and we pass on. The illuminated apartments are filled with the nobility of Europe. The stars and ribbons of the gentlemen—the beauty and the diamonds of the ladies—the extensive halls filled to profusion with flowers, and decorated with costly furniture—the general air of satisfaction and self-possession in this gay throng, combine to astonish and delight us. We admire the scene, to us entirely original,—as one grand spectacle of royal magnificence

We pass two or three hours in conversation, in walking through the various rooms, and in receiving the attentions of the elegant hostess and such of our friends as we happen to find in this fashionable and noble assembly.

We prepare to depart. Our servant is ready with our garments, and he orders the carriage—but there is another necessary delay, for the whole eight hundred are again "en file." The military guard regulates their approach, one at a time, and in this way power on one side and patience on the other, prevent broken necks. We return to our domestic habits by four o'clock in the morning; two hours at least before the doors are closed upon the last retreating visitor at that hospitable and almost royal establishment. [Salem Gaz.

MEDICATED
Vapor Bath Establishment,
—AND—
ASYLUM FOR THE SICK,
No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of MR HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rheumatism, gout, piles, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rightly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Buckings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

THE POETRY AND HISTORY OF WYOMING. The Poetry and History of Wyoming, containing Campbell's Gertrude, with a biographical sketch of the Author, by Washington Irving, and the History of Wyoming from its discovery to the beginning of the present century; by Wm. L. Stone; 12mo, plates. A few copies for sale by J. MUNROE & CO, 134 Washington st. aug10

DANIELL & CO.,
201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the STEAMSHIPS AND FRENCH PACKETS, every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

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A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

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COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

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Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.

ap20

CHAMBER SHOWER BATHS — *easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

SIR,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

SIR,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston.	William Beals, Boston.
Thos. W. Haskins, Roxbury,	Samuel A. Walker, Brookline,
S. Gardner, Boston.	Henry Burditt, Cambridge,
Phineas E. Gay, Boston.	William